

THE SENSORY AWARENESS EXERCISES AND THE
NON-VERBAL TECHNIQUES:
A CRITIQUE WITH SPECIAL REFERENCE TO
PASTORAL COUNSELING

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Robert W. Wohlfort

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Robert W. Wohlfort

*under the direction of his Faculty Committee,
and approved by its members, has been presented
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requirements for the degree of*

DOCTOR OF THEOLOGY

Faculty Committee

Frank H. Kimper
Chairman

Allan Moore

Frederick H. Throckmorton

Date June 2, 1970

Joseph C. Hargis

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CHAPTER I

INTRODUCTION

Therapy, be it from a Freudian, Adlerian, Sullivanian, or Gestalt perspective, and be it individual, couple, family, or group, relies upon the verbalizing process. With the growth and development of therapeutic disciplines and schools, debate concerning the role of the therapist has increased, and much of the debate either centers about or has as an important concern the amount of verbalization on the part of the therapist which is deemed therapeutic.

In recent years, verbalization has been debated and criticized from a radically different perspective. The issue raised is not how much or how little, but how much of the person is neglected because of the preoccupation with talk. The sensory awakening movement and the non-verbal techniques in the context of ongoing therapy have brought into question the predominance or even exclusiveness of the verbalizing process as the prime mode of therapy. The conviction of the devotees of this movement is that traditional therapy operates with an inadequate theory of personality, or, at best, has through ignorance failed to draw upon the full potential of the client. There is more to man than his sense of and

ability to talk, and talking often gets in the way of therapy because it may function as a means of maintaining distance. What is being called for through the non-verbal movement is the recognition that the primary method of communication begins with and is related to action and that action coupled with verbalization is a more effective and responsible response to the needs of man.

For the sake of clarification and delineation of the scope of this paper, it is necessary to clarify the several facets of the non-verbal movement.

The sensory awareness or awakening exercises are exercises which are done within their own context for the enjoyment of the sensation. Involvement with them opens man to the awareness that a panorama of senses are his, senses which he does not fully experience. These exercises assist man in becoming acquainted with his own body and the wide range of sensations which he can experience. These exercises are also aimed at facilitating an intense encounter with one or more individuals and within such an encounter experience the reaction to other person(s) and to the self.

Sensory awakening is a method which can help bring you back to your senses: to quiet excessive thought, to release chronic tension, to enhance direct sensory-reality in the here and now. This process can show you how to allow greater sensitivity,

feeling and awareness: aid you in letting yourself be more--your entire organism--open to the potentialities and possibilities with out/in you.¹

The non-verbal techniques utilized in the context of therapy are a means of translating a feeling into actual human experience bridging impasses which arise in the course of therapy, mobilizing other than verbal strengths and weaknesses of the person, and making experiential what was a feeling. For example, two therapy group members are locked in a battle with each other. One or both are reluctant to give expression to the angry feelings felt at the moment. The therapist asks the two persons to stand, place themselves in the center of the group, face one another, put their palms against each other's, and interlock fingers. He then instructs them to push against the other with the objective of pinning the other person to the wall. "The push" is usually successful in either mobilizing the angry feelings or revealing the passivity of one or both as there is a reluctance to push. The push, in this instance, enables the two persons and the group to move past the impasses of the deadlocked battle because the feelings of anger are translated into actual human experience which facilitates the engagement of the issues involved.

¹Bernard Gunther, Sense Relaxation (New York: Collier, 1968), cover.

Non-verbal behavior has been an important consideration of therapists for a long time. Usually, however, the phenomenon of the non-verbal is what Ernest Beier has called "the silent language of psychotherapy,"² the dynamics of where and how of seating; lateness; breathing; gifts; facial expression; etc. The concern of this paper is the explicit sensory awareness exercises and the non-verbal techniques such as "the push" mentioned above.

Another facet of the non-verbal thrust is the use of fantasy. Ira Progoff's twilight imaging³ and Robert Desoille's directed daydreaming⁴ are two of the more fully developed therapeutic uses of fantasy. Progoff's work of interpreting and explicating Carl G. Jung has contributed much to the Human Potentialities Movement or the Third Force in American Psychology, which movement seems to be a spawning ground for the non-verbal thrust. Other therapists also employ the use of fantasy, and William Schutz has successfully employed the inner journey fantasy.⁵

²Ernest G. Beier, The Silent Language of Psychotherapy (Chicago: Aldine, 1966).

³Ira Progoff, The Symbolic and the Real (New York: Julian Press, 1963), passim.

⁴Robert Desoille, The Directed Daydream (New York: Psychosynthesis Research Foundation, 1966).

⁵William C. Schutz, Joy (New York: Grove Press, 1967), pp. 94-115.

Not to be disregarded nor facetiously termed as non-verbal activity is nudity in group therapy. A small number of therapists report positive results through groups and marathons sans clothing.⁶

This paper focuses upon the sensory awareness exercises and the explicit use of the non-verbal techniques within the context of traditional modes of therapy. The ever-present, non-verbal communication, image therapy, other utilizations of fantasy, and nudity are not included because of the necessity to limit and focus the concern of this work.

Several encounters with the sensory awareness exercises in the context of counseling motivated my search. Firstly, the Reverend Doctor Robert Hilton⁷ introduced me to non-verbals during a class session at the School of Theology, Claremont, California. It was exciting to experience the speed with which our randomly selected group seemed to achieve closeness and cohesion in the space of an hour.

⁶Paul Bindrim, "Nudity as a Quick Grab for Intimacy in Group Therapy," Psychology Today, III (June 1969), 25-28.

⁷Doctor Hilton is a marriage and family counselor at the Institute of Therapeutic Psychology, Santa Ana, California.

Secondly, as the Carroll A. Wise Fellow at the Pastoral Counseling and Consultation Centers of Greater Washington, I became co-counselor in a group with the Reverend Doctor Joseph W. Knowles.⁸ Knowles was becoming immersed in the non-verbals and was utilizing some of the techniques in his counseling groups.

Finally, through reading about the non-verbals, dynamics and concepts emerged such as focus on the present, human experience, process, potentiality, and the whole of man. These dynamics and concepts had been a primary emphasis in my graduate work in pastoral counseling at Claremont, and it appeared that there were similar basic assumptions and premises operating in counseling approaches which relied mainly on verbalization as well as in the non-verbal thrust.

I could not ignore the impact of my involvement with the non-verbals, and basic perspectives on the meaning of pastoral counseling seemed evident in the literature on the non-verbals. Yet the literature contained no expressions of the theoretical context of the non-verbals, nor did it lift out the dynamics of non-verbal experiences and evaluate the nature of such experiences.

⁸Dr. Knowles is the minister of counseling at the Church of the Savior, Washington, D.C.

This paper is an investigation of the theoretical contexts of the non-verbals, and it offers some evaluation of non-verbal experiences. Some of the evaluation is from the viewpoint of pastoral counseling, particularly through Howard J. Clinebell's revised model for pastoral counseling.⁹

A basic thesis of this paper is that the non-verbals are relevant to pastoral counseling, and though the endorsement is strong, it is not without reservations of consequence. At the core of the relevancy is, firstly, the non-verbal movement's demonstration of concern for the whole of man and its viewing of man in a more positive light than has been generally true in therapy.

Secondly, the non-verbal movement evidences a willingness to tackle the existential issues of life and supports the inviolability of human experience--two areas at the heart of existence.

Thirdly, it seems that the non-verbal movement contributes to the aims, methods, and basic model of Clinebell's model for pastoral counseling.

(1) Using supportive rather than uncovering methods;

(2) improving relationships (through couple, family, and group methods) rather than aiming at intrapsychic changes;

⁹Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), pp. 27-28.

(3) maximizing and utilizing one's positive personality resources in addition to reducing negative factors;

(4) coping successfully with one's current situation and planning for the future rather than exploring the past extensively;

(5) confronting the realities of one's situation, including the need to become more responsible, in addition to understanding feelings and attitudes;

(6) making direct efforts to increase the constructiveness and creativity of behavior as well as feelings and attitudes;

(7) dealing directly with the crucially important vertical dimension (the dimension of values and ultimate meanings) in relationships as well as the horizontal dimension of physical and psychological interaction.¹⁰

More is said in chapter six concerning how the use of the non-verbals contributes to some facet of each of the seven parts of Clinebell's revised model.

This paper has three main purposes:

1) to discuss some of the possible theoretical contexts of the sensory awareness exercises and the non-verbal techniques and how the non-verbals relate to man (Chapters II and III).

2) to consider the use of the non-verbals in pastoral counseling and other pastoral care dimensions of the church's ministry (Chapters IV and V).

3) to critique the non-verbals from psychological and theological viewpoints (Chapter VI).

¹⁰Ibid.

The first purpose is effected through a review of some of the salient literature and basic thoughts pertinent to sensory awareness exercises and non-verbal techniques. Primary attention is given to gestalt therapy and the humanistic viewpoint in psychology.

The second purpose is pursued through a description of the use of sensory awareness exercises and the non-verbal techniques in pastoral counseling in individual, couple, and group situations. Emphasis is upon the use in groups, and illustrations and reflections from a weekly counseling group which incorporated non-verbals are offered. I shared leadership of this group for eight months with Knowles. This group is compared with a weekly counseling group which did not utilize the non-verbals. I was the leader of this group.

In addition to the weekly groups, there is reflection upon twelve hour self-awareness experiences which used the sensory awareness exercises and the non-verbal techniques. These "decathons," as Knowles called them, brought strangers together as well as the on-going therapy group of which we shared leadership. The group which I led did not have a decathlon experience.

A self-awareness weekend which used the non-verbals is also examined. This experience involved nineteen people at the retreat farm to the Church of the Savior.

(The methods of comparison and evaluation, variables, and description of the groups are offered in detail in Chapters IV and V.)

The critique (third purpose) is handled by reflections on three themes (process, experience, artist) in the light of the revised model for pastoral counseling.

Throughout this paper words such as "awareness," "potential," "capability," "possibility" are used frequently. The context of these expressions is relatedness of self to self, to others, and to environment. The focus is not upon the experience of Self as a pure center of Being, but on the self as it moves towards greater openness and awareness of relatedness, expression, and sensitivity.

While I have mentioned that much is happening in the non-verbal movement, by comparison little has been written. I know of no other attempt to look at the non-verbal counseling movement from a critical perspective. This void of information is both exciting and frightening, and I enter with a sense of eagerness but aware of my limitations to undertake an investigation of what I feel is a significant development in therapy.

CHAPTER II

THOUGHT SYSTEMS RELATED TO THE NON-VERBAL MOVEMENT

THE NEED FOR DISCRIMINATION

When journalist Rasa Gustaitis chronicled her journey through the "turn on" scene,¹ she acquainted her readers with the personalities, movements, philosophies, and desires of those involved in self-expansion. However, Gustaitis has not made it clear that her journey involved her in some experiences which were radically different in goals from other experiences. The reader is not alerted to the fact that Gustaitis writes of many things and that the "turn-on" scene is by no means a uniform and uni-faceted phenomenon. By way of illustration, though her experiences at Esalen with Fritz Perls, Ida Rolf, and Charlotte Selver are complementary, they are not to be equated with her experience with Zen Buddhism. Perls and Zen may be viewed as part of the "turn-on" scene, but the turnings-on are quite different, even antithetical to one another.

These distinctions are vitally important because there is a tendency to view the various contemporary

¹Rasa Gustaitis, Turning On (Toronto: Collier-Macmillan, 1969).

movements as a monolith. The hippies, for instance, were known to be concerned with widening sensory perception and increasing personal relatedness, and they were likewise known to be involved with Zen and other Eastern traditions. Though logical, it is erroneous to blend the two together. The focus of this paper is awareness in terms of relatedness of self to self, to others, and to environment, and the non-verbals are considered in terms of increasing sensitivity to what is around us and to our emotions and feelings. The perspective of the non-verbals under consideration in this paper is in the social context, capacities, and abilities of persons.

Zen on the other hand is highly individualistic and seeks to negate the social dimension. Christmas Humphreys, one of the leading interpreters of Zen to the Western world makes the asocial nature of Zen clear.

Zen lies in how we do a thing rather than in what we do, and the enlightened man will walk and talk and smoke and laugh quite differently from the man who still thinks politics matter and that things are what they seem. . . . Things only overwhelm us when we do not accept them.²

Likewise, while the non-verbals considered here are seen as heighteners of emotion, Zen seeks to strip persons of emotion and desires. It is interesting that

²Christmas Humphreys, Zen Buddhism (New York: Macmillan, 1962), p. 87.

Herman Hesse's Siddhartha, one of the guidebooks of those in the turn-on scene, plainly speaks of silencing the emotions.

Siddhartha has one single goal--to become empty, to become empty of thirst, desire, dreams, pleasure, and sorrow--to let the Self die. No longer to be Self, to experience the peace of an emptied heart, to experience pure thought--that was his goal. When all the Self was conquered and dead, when all passions and desires were silent, then the last must awaken, the innermost of Being that is no longer Self--the great secret.³

Also, while the non-verbals under our consideration are viewed as part of the totality of the person, Zen takes a posture which is anti-intellectual. "The method of Zen is to baffle, excite, puzzle, and exhaust the intellect until it is realized that intellection is only thinking about" ⁴

These distinctions are cited to illustrate the important fact that the "turn-on" scene, the self-expansion movement, the self-awareness movement is not a unity. The key discrimination to be made lies in the definition of the goal, e.g., awareness of Self or awareness of self-expression. The former indicates an individual quest to penetrate to the core of Being and therefore may be an intensely individual quest which needs to be separate

³Herman Hesse, Siddhartha (New York: New Directions, 1951), p. 15.

⁴Humphreys, op. cit., p. 90.

from "desires," etc. The latter, as mentioned above, is relationally oriented, is concerned with what is happening in the here and now, and is searching to expand and increase openness and sensitivity to the processes of life and living.

Once the distinction is made, it becomes more clear as to what is being sought and to where one looks for support and historical precedence. There is a problem in tracing historical roots of the non-verbals as considered here because there is no clear developmental line, nor have the theoretical foundations of the non-verbals been worked out so that they clearly can be regarded as allies or companions of any particular thought or therapeutic system. At this point in their young lives, they appear to have a relationship with gestalt therapy and with the humanistic viewpoint in psychology, and the relationship is primarily one of being a therapeutic expression of the gestaltist's and humanist's theoretical formulations.

GESTALT THERAPY AND ITS RELATIONSHIP TO THE NON-VERBAL MOVEMENT

In describing Dr. Frederick (Fritz) Perls, the developer of gestalt therapy, journalist Rasa Gustaitis says,

[Dr. Perls] is more like a Zen master than like the standard American psychotherapist. The word therapy does not really describe what he does. He sits against the wall of his semicircular room [at Esalen], evoking mini-satoris. A mini-satori is an 'aha experience' or sudden insight. When you have one, he says, 'suddenly the world is there, bright and three dimensional.'⁵

In addition to the comments made in the previous section concerning some of the drawbacks of Gustaitis' book, her description of Perls, though dynamically effective in terms of his style, is factually confusing because of the use of the Zen image. Satori is a sudden experience of the Self, and Perls' goals deal with relatedness of self to one's own experiences, to others, and to the environment.

Gustaitis' quotation is used despite the confusion of imagery because she does capture the essential flavor of the gestaltist's work, i.e., through focus upon the present, the person is guided toward directly experiencing what is at hand.

Before engaging in a fuller description of gestalt therapy and lifting out some of the relationships between it and the non-verbals, it is necessary to obtain a sense of what is meant by "gestalt." It is difficult to offer a simple, clear, and just statement of what "gestalt" is because there is no exact English equivalent

⁵Gustaitis, op. cit., p. 21.

for the German word, and the closest seems to be such words and concepts as "structure," "theme," "relationship," or "organized whole." What is meant to be communicated through these words is the dynamic that whatever is or is occurring at a particular moment exists or happens within a context. The gestaltist uses "figure" and "ground." The ground in or upon which a thing is or a thing happens alters the perception of the action. For example, colors seem to change as they are placed on a variety of backgrounds; the word "bridge" radically alters its meaning as the context or sentence changes; a flower stands out or recedes depending upon how many other flowers share the vase. A "good" gestalt is one in which the figure and the ground work together. The object of attention takes on more and more unity, brightness, and sharpness, not because the ground is uninteresting but because it is strongly contributing to the highlighting of the figure. If this good gestalt is to remain, both the figure and the ground must change either by some alteration or for the viewer to gaze around and see the figure against several grounds. If the figure and the ground remain static, boredom and loss of interest will result and what was once a good gestalt will become a poor

gestalt.⁶ Translating this conceptual language into the personal realm, the goal of the gestalt approach is to assist the person in regaining good gestalts, to assist him towards regaining his sense of wholeness. Perls speaks of the goal in this manner.

. . . we believe that the Gestalt outlook is the original, undistorted, natural approach to life: that is, to man's thinking, acting, feeling. The average person, having been raised in an atmosphere full of splits, has lost his Wholeness, his Integrity. To come together again he has to heal the dualism in his person, of thinking, and of his language. He is accustomed to thinking of contrasts--of infantile and mature, of body and mind, organism and entities. The unitary outlook which can dissolve such a dualistic approach is buried but not destroyed, can be regained with wholesome advantage.⁷

The essence of the gestalt approach is the focus upon the present. The present is the only time that the actual (an important gestaltist word), is available. Actuality is the present; actuality is reality, and the person is confronted by the gestaltist with the challenging questions, "What is your actuality? Can you genuinely feel it? Can you feel that it is yours?"⁸ The gestalt thrust is one of continuously forcing the person to operate only in the present time, for only what is actual is present; only by dealing with the actual does

⁶Frederick Perls, R. Hefferline, and P. Goodman, Gestalt Therapy (New York: Dell, 1964), pp. 56-57.

⁷Ibid., p. viii.

⁸Ibid., p. 36.

true self-awareness emerge; only by immersing yourself in the actual is freedom possible. As a result, much attention is given to a person's surface behavior.

Instead of pulling meanings out of the unconscious we work on the uppermost surface. The bother is that the patient (and too often the therapist himself) takes this surface for granted. The way the patient talks, breathes, moves, censors, scorns, looks for causes, etc.--this to him is obvious, is constitution, is nature. But actually it is the expression of his dominant needs, e.g., to be victorious, good, and impressive. It is precisely in the obvious that we find his unfinished personality; and only by tackling the obvious, by melting the petrified, by differentiating between blah-blah and real concern, between the obsolete and the creative, can the patient regain the liveliness of the classic figure/ground relation.⁹

One of Perl's favorite surface behaviors to observe is eating. The way a person eats and the taste of food to him indicates how the world appears to the person and where he sees his place in it. If food is dry and dull, the world may be the same. If food is devoured, torn, and swallowed rapidly, it is likely that the person introjects . . . he does not digest and make things a part of him but readily swallows, in toto what others give him.

The gestaltist does the same observing and reflecting upon a person's posture, voice, habits, and other surface manifestations. The thesis is that a person's life forms a whole, a theme, a gestalt, and he

⁹Ibid., p. xi.

gets pertinent clues to the gestalt through observing what is seen, through attention on the present. Gestalt's insistence on a present focus seems to be designed to force the person into the arena of direct experience. Viola Spolin, an innovator in the teaching of the art of acting, boldly writes, "We learn through experience and experiencing, and no one teaches anyone anything."¹⁰ Though perhaps hyperbolic in nature, Perls et al. subscribe to this thesis and are interested in facilitating the best in direct experience and in sensitizing themselves and their patients to what is happening "now" and "at this moment." When Gustaitis inquired of Perls as to why he pressed so hard for direct experience, his reply was a reference to Martin Buber, "There is the I-Thou."¹¹ Perls seeks for himself and for those with who he is present a direct meeting, a full presence.

The relation to the Thou is direct. No system of ideas, no foreknowledge, and no fancy intervene between I and Thou. The memory itself is transformed, and it plunges out of its isolation into the unity of the whole. No aim, no lust, and no anticipation intervene between I and Thou. Desire itself is

¹⁰Viola Spolin, Improvisation for the Theater (Evanston: Northwestern University Press, 1963), p. 3.

¹¹Gustaitis, op. cit., p. 32.

transformed as it plunges out of its dream into the appearance. Every means is an obstacle. Only when every means has collapsed does the meeting come about.¹²

Perls wants a full meeting between two subjects (I-Thou), as well as the use or experience of an object by a subject (I-It). Buber asserts and Perls advances the assertion, I-Thou encounters are present happenings, an encounter that comes and goes, never to be regained nor really sought after to be done again in the same mold.

If a person is able to move comfortably between I-Thou and I-It, he is a person enjoying self-awareness. He is a person who is drinking of the present, who is immersed in the process of doing, as well as in what is done. He is a person who is free to move ahead because he knows where he is. He is the person who, in a time of death, acknowledges and accepts his grief. He is open to his sense of despair and does not know where to turn as he confronts the loss of his loved one. As a result, he can weep from the depths and say goodbye.

It is only if you acknowledge and accept your anger, feeling the posture of attack as you confront persons or things which frustrate you, that you can mobilize your energies effectively for surmounting these obstacles in your path.¹³

¹² Martin Buber, I and Thou (New York: Charles Scribner's Sons, 1958), pp. 11-12.

¹³ Perls, op. cit., p. 99.

Since the person participating in gestalt therapy is moving into the arena of actual human experience, one of the important tasks of therapy becomes assisting the person to increase his capacity for such experiences so that the potentiality of his personality may be evoked. The non-verbals can function as a catalyst for the release of the potential, for increasing the capacity for actual human experiences. The kinship of the non-verbal movement and gestalt therapy is demonstrated by the gestaltist's assertion that actual experience is often blocked by the use of words. Gustaitis reports several shattering experiences with Perls through which she emerged with a sense of this blocking power. These experiences are humorous to read, but one can imagine the agony of making history through them.

That very noon after Stan's mini-enlightenment, I search out Perls in the dining room to ask him some theoretical questions. He seems willing to converse until I begin, 'Are dream figures always alienated parts of the self? It seems to me that'

Perls lifts his hand in a gesture that stops me in mid-sentence. There is a pause. 'Fine spaghetti today,' he says pleasantly. But I turn mute. He has shattered my self-confidence.¹⁴

Some days later, Gustaitis regained her composure, wanted to take up the challenge of Perls again, and joined him at dinner.

¹⁴Gustaitis, op. cit., p. 31.

'May I sit with you, Fritz?'
'Yah.'

I had something in mind that I wanted to ask. But now, beside him, my mind blanks. He continues to eat silently. Out of pure nervousness, just to break the silence, I begin to tell him some amusing incident that happened in the afternoon. He interrupts. 'Please, please! I hate this production of sentences.' Again I turn into a rock. My stomach knots, my wrists tense, my fingers turn cold. After a while Perls turns to look at me inquiringly.

'You're impossible to communicate with,' I say.

'Communicate what?'

I have no reply. He offers me a cigarette.

In truth, he had not stopped me in the midst of any communication but only in the midst of nervous chatter, the kind he calls 'verbiage' or 'production of sentences.' I had spewed words in his direction out of panic, losing myself.¹⁵

Gustaitis' experience has a universal tone about it. Contact with what is actual, with flesh and blood people, and also with one's own sensations and feelings is feared. On these occasions words are erected as a screen between persons and their environment (including other people) and between persons and their own organisms. In the midst of a myriad of sensations, feelings and bodily reactions, there is an attempt to live out the occasion through words which often are in direct contradiction to what is happening!

¹⁵Ibid., p. 32.

He lives the substitute life of words, isolated from the rest of his personality, contemptuous of the body, and concerned with the verbal victories of righteousness, arguing, making an impression, propagandizing, rationalizing--while the genuine problems of the organism go unattended.¹⁶

To protect self by words is to avoid the encounter of actual experience and thereby not be a participant in the process of self-discovery. And yet, the use of words as a screen can be a most valuable part of the self-discovery process provided that the person is able to adopt a special attitude over against himself: to observe himself in action and to observe himself as action.¹⁷ To live out such an attitude is difficult and the gestaltists give full understanding to those who are struggling to be self-observers (not introspectors). But again, this difficulty is part of the actual and the person is encouraged and helped to discover the nature of the difficulty which stands in the way of his observing himself in and as action. This process of searching out the resistances to any of the gestalt experiments (much of the therapy proceeds along a carefully worked out series of experiments) is regarded as a main component in the person's movement in self-discovery and increasing capacity for direct experience.

¹⁶Perls, op. cit., p. 105.

¹⁷Ibid., p. 3.

We suggest graded experiments which--and this is of the uppermost importance--are not tasks to be completed as such. We explicitly ask: what is going on if you repeatedly try this and that? With this method we bring to the surface the difficulties of the patient. Not the task, but what interferes with the successful completion of the task becomes the center of our work.¹⁸

Concentrating upon the resistances assumes that the person is vital, strong, and possesses admirable qualities which are to be captured for full integration, for the production of healthy gestalts. One gets the feeling that the gestaltist view of man is that he is essentially good, that none of the disoriented parts are evil, and that within man is the possibility for a full integration and the achievement of complete self-awareness . . . at least on an ideological level. He is not a man whose core lays hidden beneath layers and layers of stuff. Rather he is

. . . as a rubber ball floating and turning on the water, partly submerged in his environment, so that only a portion is visible at one time. The Gestalt therapist works with the visible surface--visible within the context of the moment.¹⁹

That visible stuff within the context of the moment is that man--is Man. The present is the actual is the real is the core. If the visible portion is man, then the therapist is in an exciting position. He is a catalyst,

¹⁸Ibid., pp. xii-xiii.

¹⁹Gustaitis, op. cit., pp. 33-34.

available to precipitate a reaction which might not otherwise occur. A genuine catalyst will not prescribe the form of the reaction to occur because the reaction depends solely on the properties of the material present. The catalyst merely helps the process start and most processes are able to maintain themselves after ignition.

The non-verbals can be allies in the igniting process because the non-verbals are techniques aimed at facilitating the aims and goals of the gestaltist approach though there is no stated link between the non-verbals and gestalt therapy. The non-verbals are facilitators of present action and actual human experience, and they are utilized to evoke more from the visible stuff at any given moment. The non-verbals seek to translate the rational into the experiential; to assist the person who senses he is on the verge of a self-discovery to experience that discovery.

It is interesting to note that though the non-verbals appear to be techniques expressing the perspective and task of gestalt therapy, neither one of the thrusts claim a link with the other. But it cannot be ignored that though there is no marital union, one of the centers of gestalt therapy, research, and teaching is the Esalen Institute, the nerve center of the non-verbal movement. After a long search for a residence where he felt comfortable personally and professionally, Perls chose

Esalen as his home. He conducted morning group therapy sessions with patients who frequently were involved with Bernard Gunther in sensory awareness exercises in the afternoon. Far from being in conflict, it appears that gestalt therapy and the non-verbals enjoy a productive and mutually edifying relationship. It is strange that disciples of both movements have remained silent regarding the relationship of the two movements.

THE HUMANISTIC VIEWPOINT IN PSYCHOLOGY
AND ITS RELATIONSHIP TO THE
NON-VERBAL MOVEMENT

The humanistic viewpoint, also known as the human potentialities movement and the third force in American psychology has close kinship with the gestaltist view, but there are enough differences so that the humanistic viewpoint cannot establish its place only through the influence of the gestaltist. Barely fifteen years old, the third force is struggling to find itself and its purpose in this time in history and also to establish itself as a perspective in psychology.

The humanistic viewpoint, at root, is both a protest against the part-function approaches of psychoanalysis and behaviorism (the first and second forces in American psychology) and a movement which seeks to prepare " . . . a complete description of what it means to

be alive as a human being."²⁰ Abraham Maslow, one of the leaders of the third force, expresses the task in the following manner. "Psychology should be more humanistic, that is, more concerned with the problems of humanity and less with the problems of the guild."²¹

In brief, the humanistic psychologist is opening himself up to deal with all that is man, and he does this because he is convinced that not to be open to all that is man is to be irresponsible and not to be really concerned with each individual in his uniqueness. Concerns such as values, morality, ethics, religion, meaning of life, love, pain, willing, hoping, creativity, and related concepts are not to be ignored as much of traditional therapy has practised, but instead they are seen as the very essence of the lives of people.

It is important to note that the humanistic viewpoint is also known as the human potentialities movement, and this name expresses another dimension of the movement's concern for the whole of man. Love, pain, hoping, willing, etc. are viewed in terms of forces within persons

²⁰James F. T. Bugental, "The Challenge That is Man," Journal of Humanistic Psychology, VII (Spring 1967), 3.

²¹Abraham H. Maslow, "A Philosophy of Psychology: The Need for a Mature Science of Human Nature," in Frank T. Severin (ed.) Humanistic Viewpoints in Psychology (New York: McGraw-Hill, 1965), p. 20.

as well as dynamics which may be troubling the person. The person who is insensitive to his own inner life has a vast reservoir of potential which lies untapped. The person who is not yet free to deal openly with his innate strivings of love, pain, hoping, willing, etc. is operating from a position of imbalance, and though he may arrive at the top vocationally, the top is a barren place because he, in effect, has limped there. Materially he has succeeded, but there is the ennui and malaise of personal unfulfillment. Life for this person was geared towards the future with the hope that some day all would be better. The present is dry, barren, commonplace and dull.

But though I was hardly aware of it, a sense of waiting was always there as an undercurrent to my existence. Most of my world and my adventures seemed, somehow, a preparation or substitute for something else that was, somehow, going to happen.²²

The humanistic/human potentiality viewpoint on such barrenness of the present with a vague hope in the future is that such barrenness is less an illness than it is a misunderstanding and underestimation of man. Because the psychoanalytic and behavioral conceptions of man predominate the contemporary scene, implicitly and explicitly there is the assumption of man's determinism. Man gets locked into a pattern through development or

²²Gustaitis, op. cit., p. vii.

habits and is thereby victimized by much of what goes on around him. Despite the strong assertion about the freedom of man, the undercurrent, at best, takes the edge off such freedom, and at worst, smothers the idea. Among other things, the humanistic viewpoint seeks to destroy the myth of man's determinism and to assist man in realizing his freedom and actualizing his creativity and potential.

. . . a humanist is anyone who rejects the attempt to describe or account for man wholly on the basis of physics, chemistry, and animal behavior. He is anyone who believes that will, reason, and purpose are real and significant; that value and justice are aspects of a reality called good and evil and rest upon some foundation other than custom; that consciousness is so far from being a mere epiphenomenon that it is the most tremendous of actualities.²³

Having offered these introductory remarks about the tone and thrust of the humanistic point of view, it is necessary to investigate this movement in more depth and detail in order that its association with the non-verbal movement might be established.

The Articles of Association of the American Association of Humanistic Psychology read, in part,

As a 'third force' in contemporary psychology, it [humanistic psychology] is concerned with topics having little place in existing theories and systems:

²³ Joseph Wood Krutch, Human Nature and the Human Condition (New York: Random House, 1959), quoted by Severin, op. cit., p. xvii.

e.g., love, creativity, self, growth, organism, basic need gratification, spontaneity, self-actualization, higher values, being, becoming, play, humor, affection, naturalness, warmth, ego-transcendence, objectivity, autonomy, responsibility, meaning, fair-play, transcendental experience, peak experience, courage, and related concepts.²⁴

The humanistic viewpoint further contends that such topics as listed in the Articles of Association are the basic themes of life, and since such basic themes are usually neglected, psychology has not entered into the essential aspects of man's experience.

What are some of the perennial themes and crises? A person is born in a condition of dependency; he is ordinarily nurtured in love and develops a measure of basic trust. Gradually there comes the poignant sense of self-hood and solitariness which he can never lose; he relates himself to life through his interests, and seeks to enhance the value-experiences he has along the way; he falls in love, mates, nurtures his offspring; he suffers basic anxieties (fear of death, feelings of guilt, and a horror of meaninglessness); he dies alone. Since psychology as a science has not oriented itself to these central themes, it has not yet dealt fully with man's existence.²⁵

From the Articles and from the above quotation of Allport (both are a fair representation of the thrusts of humanistic psychology), two themes appear which are both the main concerns of the humanistic viewpoint and also distinguish it sharply from psychoanalysis and behaviorism. Firstly, the humanistic psychologist concerns himself with

²⁴Ibid., p. xvi.

²⁵Gordon W. Allport, "The Person in Psychology," in Ibid.

issues, dynamics, and movements which are largely existential (cf. the listing in the Articles). Secondly, the humanistic psychologist views man as a purposive, intentional, proactive, choosing person who is regarded in a positive light. Man not only possesses great potential, but his potential can be released by assuming a perspective of growth rather than a perspective of pathology.

James F. T. Bugental, one of the leading spokesmen of the humanistic point of view, expresses the two themes in his five basic postulates of humanistic psychology:

1. Man as man supercedes the sum of his parts. Man is a person, not an organism and is therefore more than an additive product of his parts and functions.
2. Man has his being in the context of other men. One of the uniquenesses of man is his interrelationships with others, and the interpersonal is his prime context.
3. Man is aware, that is, he operates and functions at various levels of living and is capable of many intensities and types of experiences.
4. Man has a choice. He is a participant in his experiences and is capable of change.

5. Man is intentional, that is, he has a purpose for living. "Man intends through having a purpose, through valuing, and through creating and recognizing meaning."²⁶

These five basic postulates express the purposive, striving, growing, positive aspects of man, perspectives which represent realism in the best sense of the word. It is illusionary to identify realism with darkness, misery, pathology, illness, neuroses, psychoses, and the like. The humanistic viewpoint asserts that growth and purpose and choice are every bit as real. When these perspectives and a positive and optimistic view of man are adopted, the nature of the therapeutic task changes radically. The unconscious is not viewed as a repository of pathology but rather as a natural process for growth at the depth of the person. The unconscious is regarded as the carrier of human potentiality and it contains the possibilities of development for each person which are not yet realized. Consequently therapy is nurturing the natural growth strivings of the person. Humanistic psychology

. . . becomes the discipline that works toward the development of the personality as a whole. Its primary goal is no longer therapy as such. It no

²⁶James F. T. Bugental, "The Third Force in Psychology," Journal of Humanistic Psychology, IV (Spring 1964), 23-24.

longer concentrates on removing specific symptoms or so-called illness. Its goal now is to draw forth the fullness of the potential of the person; and in the course of this, therapy does take place. It takes place naturally, and in a perspective of growth, not merely removing old symptoms but opening new avenues of meaning.²⁷

The model is growth, not pathology. The effective therapist emphasizes the patient's potentialities for organizing and controlling his behavior in the present and in the future irregardless of his past experiences. The ineffective therapist, according to the humanistic viewpoint, will center on pathology, and once pathology is given the spotlight, momentum for growth is lost.

One reason [for the loss of momentum towards growth] is that when the person begins to think of himself in the light of pathology his image grows dim. The thoughts he projects are thoughts of weakness and they refer to the difficulties experienced along the road to development rather than to the unfolding essence of the process as a whole. When they are described and diagnosed and are given the respectability of pathologic forms they become entities with a reality of their own.²⁸

The task of the humanistic therapist is poetically described by Progoff.

. . . the best way of proceeding would seem to be to draw the movement of the psyche further on, not to try to push back the ocean, but to encourage it to flow onward much as it would. We would not turn against it, to break it down by analysis and thus

²⁷Ira Progoff, The Symbolic and the Real (New York: Julian Press, 1963), pp. 63-64.

²⁸Ibid., p. 60.

deprive the process of its momentum. Rather, we could cultivate it, seek to evoke it still more fully, and establish a sympathetic relation to it. If we learn to feel its inner rhythm so that the psyche as a whole is able to go with the disturbance in a harmonious way, it becomes possible for the potentialities which have been lying dormant to come forth and unfold life.²⁹

The therapist is the catalytic agent who utilizes himself in assisting the person to befriend himself and therefore become the best possible version of himself. The version is largely self-defined by that person's own values, limitations, and goals. Because the person experiences "unconditional" positive regard in his relationship with the therapist, the therapist emerges as a significant person whose own values, limitations, and goals are examined by the person and perhaps discussed without fear because there is an atmosphere of a concern for increasing individuality.

If the therapist participates in a relationship in which he

is (a) genuine, internally consistent; (b) acceptant, prizing the client as a person of worth; (c) empathically understanding of the client's private world of feelings and attitudes; then certain changes occur in the client. Some of these changes are: the client becomes (a) more realistic in his self-perceptions; (b) more confident and self-directing; (c) more positively valued by himself; (d) less likely to repress elements of his experience;

²⁹Ibid., p. 31.

(e) more mature, socialized and adaptive in his behavior; (f) less upset by stress and quicker to recover from it; (g) more like the healthy, integrated well-functioning person in his personality structure.³⁰

Techniques and skills are plainly secondary to the encounter of person with person. The therapeutic experience is just that--an experience of two people meeting each other in the I-Thou.

What does such an experience of contact involve? By means of it, a person discovers his intimate connection with a principle that works within him and sustains an active effective process in his psyche. Before the experience of it has happened to him personally, he could talk about it. He could describe it, call it to the attention of the individual, and praise it. But to be in favor of it is of no consequence if one has not encountered it as a living truth that is available to him. It is necessary that it be felt and known as reality of life; and for this an experience is required, an experience by which its actuality becomes concrete as a fact of intimate knowledge in the person.³¹

To value highly the subjective experience of persons is to invite into the therapeutic setting all the concerns of the person including those subjective areas of love, meaning of life, purpose, spontaneity, creativity, religion, and the like. The humanistic viewpoint means to extend the invitation because the existential issues are significant. The fundamental inviolability of

³⁰Carl R. Rogers, "The Place of the Person in the New World of the Behavioral Sciences," in Severin, op. cit., p. 391.

³¹Progoff, op. cit., p. 34.

the actual human experience is respected. And lest the gap between the person and counselor widen again through seemingly more respectable means, the counselor too is a person of subjective experience. He cannot remain aloof and objective and he will communicate his values and experiences. To bring to full consciousness the subjectivities of both persons presents both the struggle and the excitement of the therapeutic relationship. The heart of therapy is the establishment of a relationship of mutual respect in which the person values the other and himself as a person. Such an atmosphere allows for the free sharing and exchange and witness to values, fears, purpose, goals, etc. and thereby facilitates the person in therapy to make a free choice as he moves forward in life. In other words, if the goal of therapy is the person emerging as the best expression of himself, then the full range of his existence must be allowed expression and the atmosphere for such expression needs to be engendered.

SUMMARY AND IMPLICATIONS OF THE HUMANISTIC VIEWPOINT

It seems fair to state that a considerable amount of work must be done in order to expose the theory of personality held by most of the important schools of therapy. This is to say, most systems of psychotherapy have implicit theories of personality. By contrast, the

humanistic viewpoint explicitly launches from its theory of personality, and it attempts outwardly to connect what it does with this theory. Its point of departure is a holistic view of man. The part-function alternatives are repulsive for the reasons stated above. A fragmented approach destroys the essential humanity of the person, denying his uniqueness and implying that he is homeostatic.

Working from the theory of personality which it has chosen, the crucial question of the "goal" of therapy from the humanistic point of view must be considered. While the overall goal is stated above, i.e., the person becoming the best possible version of himself, there is a need to draw this out further. The "best possible version" is not, in humanistic terms, understood as an end product, as a cure. Rather, "best possible version" needs to be understood as a person who has gained tools and equipment with which he can meet and deal with the events and experiences of life. In philosophical terms, this is phenomenology; in psychological terms, it is process. Because the person is continuously growing; because ineffective living is not considered pathology but a tangling of the purposive striving; and because the therapist is seen as the evoker and not the healer in medical terms, then the emphasis is placed upon tools, equipping, process, etc. (almost) as ends in themselves.

To view the process only as a necessary evil towards a "cure" is to deny, or at least degrade, the essential humanity of the person by placing upon him some pathological entity that needs to be shed. To do so is also to demean his capacity for choice and responsibility, two experiences which seem crucial for the affirmation of selfhood.

A major part of the meaning of life is contained in the very process of discovering it. It is an ongoing experience of growth that involves a deepening of contact with reality. To speak of it as though it were an objective knowledge, like the date of the War of 1812, misses the point altogether. The meaning of life is indeed objective when it is reached, but the way to it is by a path of subjectivities. It requires a series of profound experiences within the privacy of the personality. The meaning of life cannot be told; it has to happen to a person, and a knowledge of the nature and principles of the deep psyche is helping it to happen.³²

It is precisely to process and to the inviolability of actual human experience that the non-verbal movement seeks to give expression. At this point in time, there is no piece of writing that explicitly sets forth the theoretical, ideological, philosophical, or psychological bases of the non-verbal movement in the sense that there are spokesmen and interpreters for psychoanalysis, ego psychology, gestalt psychology, and other established schools. However, it appears that the humanistic viewpoint in psychology can be, or indeed is, a

³² Progoff, op. cit., pp. 13-14.

theoretical expression of the non-verbal movement. The sensory awareness exercises and the other non-verbal techniques seek to assist man in the increase of his sensitivity, and capacity for relatedness, and in the release potential. They seek to mobilize the whole of man in his expression and experiencing of himself and others. The non-verbals are, in part, a protest against that fragmentation of man which highlights his verbal and rational abilities while ignoring or granting second-class value to other expressions of himself.

It seems that the relative youth of the humanistic viewpoint and the infancy of the non-verbals (at least as they are being experienced at this point in history), are not coincidental developments. It appears that the non-verbals are one flesh-and-blood expression of the viewpoint of the third force.

As with gestalt therapy, none of the literature dealing with the humanistic viewpoint or with the non-verbals expresses or acknowledges connectedness. There is an appearance of complementarity in the two movements, but no more. Relatedness cannot be imposed where there is none, but neither can the implicit ideas shared by both be neglected.

CHAPTER III

THE NON-VERBAL TECHNIQUES:

HOW THEY RELATE TO MAN

The previous chapter was comprised of a review and discussion of some of the thought systems which seem to express ideas, perspectives, assumptions, and goals which are implicitly part of the non-verbal movement. Chapter three begins the task of evaluating the non-verbals.

William Schutz's model of the person of fully realized potential is presented and utilized as a schema through which the task can be pursued. Schutz presented the model in his most recent work, Joy: Expanding Human Awareness.¹ The model which Schutz refers to as "the four sources of joy," joy being the feeling which comes from the fulfillment of potential,² is used as a framework for this chapter for several reasons. Firstly, the four parts are a way to express, in dynamic terms, that which can help or hinder man experience and explore his feelings. Secondly, each of the four parts is a statement of some of man's basic needs. When the needs are responded to and there is movement towards fulfillment, the person becomes

¹William C. Schutz, Joy (New York: Grove Press, 1967).

²Ibid., p. 15.

freer, more secure, and more creative. Thirdly, Schutz's model is a description of man's needs from a viewpoint which easily lends itself to the utilization and involvement of non-verbal methods. At the same time, the four parts are not parochially non-verbal. The schema could be used by any person or therapeutic school which is psychosocially oriented. Of the four parts, I have chosen to work intensely with only two of them with respect to both the theoretical material and the exercises associated with them. It is more accurate to state that the four parts have been combined into two because of the kinship of the pairs. The kinship is an inherent one which lends itself to examining the non-verbals and has not been artificially imposed to achieve an end.

The first of the two parts is increasing the development of personal functioning.³ It appears to me that the sensory awareness movement focuses attention on increasing personal functioning, and a description of some of the facets of the movement is offered in this section.

The second of the two parts to be intensively examined is establishing productive and satisfying relationships with others.⁴ I choose to highlight this part

³Ibid., pp. 17, 51-115.

⁴Ibid., pp. 18, 117-86.

of the model in order to illustrate how the non-verbals contribute to more productive and satisfying relationships.

The remaining two parts of the model are a vital and smoothly functioning body⁵ which undergirds the section on personal functioning and successful relationships with society⁶ which is an extension of interpersonal relations.

A limited number of the non-verbal techniques which are used in the context of therapy will be discussed in the two sections mentioned above. Only a few are presented here because a more detailed presentation will be contained in the fourth and fifth chapters.

THE FOUR SOURCES OF JOY

When Schutz writes about joy, he speaks of the sensation and feeling which come from the fulfillment of one's potential. Such fulfillment undergirds the person with the conviction that he can effectively live with his environment; that he, the person is significant; is lovable; is able to deal with the situations which confront him; is able to use his capacities; and is free to express his feelings.⁷

⁵Ibid., pp. 17, 25-50.

⁶Ibid., pp. 19, 187-217.

⁷Ibid., p. 15.

According to Schutz, and this is the basic outline of his model of the person of fully realized potential, joy requires a vital and smoothly functioning body, a sense of self-contentment or development of personal functioning, productive and satisfying relationships with others, and a successful relationship with society.⁸

Before proceeding further, it is necessary to be aware of the subtle seduction in Schutz which, if not detected, can lead to therapeutic disaster. The essence of the seduction is an unrealistically optimistic theory of human personality laced with homeostatic assumptions which preclude the existence of a person's weakness and inabilities, and is predicated upon a task orientation rather than function and process. There is the implication that all are capable of full joy, all are capable of becoming persons of fully realized potential.

From my perspective, the actualization of potential is a never completed process and full realization of potential is never achieved. Nevertheless, the process is meaningful and full of joy if man is regarded from a process and function orientation rather than goal and task orientations. A process view allows for and accepts blocks in personality and regards obstacles to growth as opportunities for creativity. It seems that Schutz fights

⁸Ibid.

rather than allies himself with man's humanity. While he is responding to the joy-lessness of man, his enthusiasm neglects some realities of life and persons, the most significant being one facet of each person's uniqueness, namely, his right to his inabilities and incapacabilities--his right to be a finite human being.

If realizing potential and capabilities and the increase of awareness is set in the context of this uniqueness, then Schutz's joy and four source sequence is an effective model.

The First Source of Joy

One source of joy, according to Schutz, is the vitally functioning body that functions with smoothness, grace, and without strain. Muscles are toned so that they can be called quickly into service; blood flows vigorously; food is digested well; and the nervous system works effectively. In other words, the physical body is integrated, its parts are well tuned, and all that is the body functions optimally and is immediately accessible to the person.

To refer to the vitally functioning body as the first source of joy is not to say that body functioning is the primary, the root, the basic ingredient. Rather, Schutz is asserting that man as a biological organism must be considered, and the most obvious point of

departure in increasing joy is a physical assessment. Sickness, low energy, and disturbed vital functions exact their toll. But as was true in the general comments concerning the four sources, Schutz does not seem explicitly to allow that a physically sick or impaired person may indeed enjoy satisfying and satisfactory inter-personal relationships and that it is possible that if the impairment were not present, those relationships might even be of lesser quality.

Schutz's first source brings to memory such pioneers in the area of body "language" as Wilhelm Reich with his character analysis and W. Sheldon's three basic body types. The work of Reich and Sheldon enjoyed brief popularity but has lain dormant for some twenty years. These men are being read again at this time in history, and others are joining them: Ida Rolf, Charlotte Selver, and Alexander Lowen. Lowen is in the tradition of Reich and Sheldon, asserting that all emotional problems are manifested in the structure and functioning of the body. Proper training in observation allows the therapist to discern the basic conflicts of the person. Each body part has a story to tell as that part is in motion or rest.⁹

⁹Alexander Lowen, Physical Dynamics of Character Structure (New York: Grune and Stratton, 1958), passim.

Rolf and Selver speak of the same connection between body and emotional states, but move with slightly different concerns and orientations. Rolf deals primarily with the imbalances of the body, i.e., how the body is not cooperating with the natural force of gravity and how such conflicts with gravity result in emotional imbalance. What happens, according to Rolf, is that habit patterns form which are attitudes not appropriate to a situation but are attitudes which have grown and solidified during occasions which were more or less appropriate. In other words, the person is constricted, physically and emotionally, to a response which at one time was "successful," and he now employs variations of this response when it is no longer warranted. Body and emotion cooperate to seal off the person from spontaneous reaction.¹⁰

Selver is likewise concerned with the body image and emotions. But whereas Rolf subjects her patients to chiropractic-type exercises, Selver gathers her people together in groups for sensory awareness exercises designed to free the body and emotions for more spontaneous living. Whereas Rolf vigorously works with the physical, Selver leads her patients through exercises to

¹⁰Rasa Gustaitis, Turning On (Toronto: Collier-Macmillan, 1969), p. 269.

integrate the physical and the emotional, emphasizing spontaneity and unique experience.

'If you try to remember how something is done and try to repeat it, if you rely on some formulation instead of your own experience, you will never go very deep, you will work second hand.'¹¹

'When you want to make a note of it and produce it again, you are in the devil's kitchen. This moment will never be again. You cannot reproduce it. You can only be awake to the moment and respond.'¹²

While it is true that every major therapeutic school recognizes the intimate connection between emotional and physical states, the non-verbals give special attention to the relationship of the two by focusing upon the relatedness. Therefore, a vitally functioning body is important in the non-verbal schema in order that the possibilities of the relatedness can be maximized.

The Second Source of Joy

The second source of joy, the increasing development of personal functioning, is the arena of the sensory awakening or sensory awareness movement. Increasing personal functioning is the process of teaching, training, exercising, and sharpening what is already a part of the person. It is the process of putting to effective use the

¹¹A quotation of Charlotte Selver in Gustaitis, op. cit., p. 263.

¹²Ibid., p. 267.

body which is functioning with vitality. The process may include sharpening the senses of smell and sight so that there is greater ability to discriminate and enjoy the vast panorama of odors and colors. The same can be accomplished with touch and sound so that textures and tones are experienced with their variations. The muscles can be increased in strength and stamina, and motor control can be sharpened for greater service in coordination and dexterity. Further acquisition of knowledge and greater participation in a variety of experiences help develop the nervous system. The list could go on. The point is, human beings have a vast reservoir of potential which is able to become an active part of living and personal functioning. Conservative estimates suggest that persons use about ten percent (10%) of their capacities! But legitimate questions arise concerning the increase of personal functioning: what is the point of such an increase? what is the advantage of functioning at 30% or 50% of capacity as compared with 10%? The queries are not academic: they are profoundly existential. Likewise, the movement towards answers is not exclusively scientific nor practical but also existential. The humanistic viewpoint in psychology, discussed in chapter three, is wrestling with these same questions, and it addresses itself to the issues in asserting that man, by his nature, desires to increase his personal functioning, that man has proprieate

strivings to unleash his potential and function with a greater percentage of his capacity. In other words, the motivation for increasing personal functioning is that man desires to do so. The desire may become translated into defenses and be covered over, but themes like growth, creativity, self-actualization, becoming, spontaneity, being, and self-determination are innate strivings.

Therefore, the sensory awakening movement is in the service of the humanistic viewpoint which is responding to the innate strivings of the person. It is a movement which seeks to give expression to the strivings of man, assist him in mobilizing more of his potential than is currently at his disposal, increase his awareness of experience, and provide him with the satisfaction of giving and receiving love, acceptance, grace, warmth, and intimacy.

One of the basic assumptions of the non-verbal movement, including the sensory awareness movement, is that there is an intimate connection between the emotional and the physical. In the daily course of life verbal idioms are used which express feelings and behavior through parts of the body, body movements, and body functions. Some examples are listed by Schutz: lost your head; save face; get it off your chest; no guts; got a kick out of it; thin skinned; stand on your own two feet; elbow your way in; arm twisting; pulling my leg; get off my back; heartless; pain in the neck; spineless; lend a

hand; blood chilling; can't stomach it.¹³ Though such verbal idioms are used without thought, it is no accident that they are a meaningful part of our communication. These idioms witness in a verbal way that man is more than a verbal person. The body, with its movements and functions, is an integral part of communication and reaction. The sensory awareness movement endeavors to take such expressions out of the verbal idiom and bring them back to the original experience. "The focus of sensory awareness experiences is to make us aware of our natural reactions, return us to a childlike wonder, to put us back in our bodies."¹⁴

When Bernard Gunther of the Esalen Institute "speaks" of sensory awakening, he seems not to be just writing about it, but rather attempting to involve his readers in the actual experience. Gunther is one of the pioneers in the sensory awakening exercises, and an extensive quotation seems an appropriate way to become acquainted with this facet of the non-verbal movement. The quotations are from Sense Relaxation: Below Your

¹³Schutz, op. cit., pp. 25-26.

¹⁴John Mann and Herbert Otto, "Human Potential," in Herbert A. Otto (ed.) Human Potentialities (St. Louis: Green, 1968), p. 134.

Mind.¹⁵ Rather than footnote each reference, the page number is given in parentheses after each quotation. The original form of the quotations is preserved.

Sensory Awakening is
de-hypnosis,
a way out of rigid rules,
feeling, thoughts,
constrictions:
being tightly bound. An active
meditation; experiments,
exercises, and games designed
to quiet the overdominant
verbal pre-occupation of the mind,
to let go of chronic
excessive muscular tension
and focus consciousness
on direct sensory experience
in the here and now. (p. 88)

Sensory Awakening is
de-conditioning,
undoing: a method for turning off
your ego-centered mind
(those inner voices
which analyze, rationalize,
apologize, punish).
An aid to letting go;
open to effortless ease,
not trying; flow.
To relax, release, releasing:
optimal tonus.
Dynamic ease
based on body need. (p. 88)

A way to allow direct experience
a return to primary process
Unfiltered contact
with what is on going
without expectation
or excessive inhibition.
No sense of separation;
meditation, being in the now.
Oneness in
this happening moment. (p. 89)

Sensory Awakening is a process
 for resensitizing the body
 to heightened aliveness, being,
 contact. To become
 more conscious
 of the rich potentiality within.
 To redistribute consciousness
 more evenly
 over the entire organism.
 To let go of automatic behavior;
 to become more aware
 of relationship and non-verbal
 communication, body language,
 posture. (p. 89)

Sensory Awakening
 is active meditation:
 the open experiencer
 becomes the experience. (p. 140)

Each of us is uniquely gifted;
 but most people wrap their
 presents
 in a tightly restricting,
 conforming personality box,
 creatively blocked. (p. 141)

Awareness is spontaneous:
 what is sensed.
 Consciousness is sensing around
 what's going on
 with/in with/out interference.
 Experiencing,
 not observing what's doing;
 awareness is being ongoing.
 Letting,
 not making things happen;
 being there,
 aware. (p. 110)

Sensory Awakening
 is a method
 which can help
 bring you back to your senses:
 to quiet excessive thought,
 to release chronic tension,
 to enhance direct sensory-reality
 in the here and now.
 This process can show you how to allow
 greater sensitivity,

feeling and awareness: aid you
 in letting yourself
 be more--
 your entire organism--open
 to the potentialities
 and possibilities
 without/in you. (p. 22)

Gunther needs to be read carefully. While it is plain that he is not speaking of party games, it may not be so plain that his concern is with sensory awakening and the opening of persons to their potentials. The intensity of his writing and style might be taken to suggest that he is writing about becoming aware of Self and that he is dealing with ontological questions. He is not. He is writing about awareness in functioning and relating which, though not ontological issues, are nevertheless important. Thus his intensity and his excitement that sensory awakening seeks to ally itself with the positive growth strivings of persons and to assist persons in experiencing two basic things. Firstly, the sensory awakening exercises are an end in themselves as they sensitize persons to a wider range of what they can experience, and secondly, they can be avenues to a greater depth of experience.

A basic reality of sensory awakening exercises as an end in themselves is that they are for "right now," for the present, of the moment. To dwell in the present and to absorb what is, in actuality, happening, is uncommon.

It has been my experience that after initial nervousness has been dissipated, a warmth of relaxation comes over me as I realized that there was no need to make anything happen. So much was going on in and around me that there was no need to create activity. The task at hand was to select out of the myriad of happenings what I wished to concern myself with. Shall it be drinking further of the warmth of relaxation? Or shall I experience myself breathing, or my heart beating? Or shall I take a walk? But what kind of walk for there are many.¹⁶ There is the "sight" walk in which I could stroll, seeing all about me as if for the first time. My concern would be to see and to experience my seeing. I would not be out to think, analyze, make connections between this and that. I would be out to experience with my eyes.

There is the "smell" walk. The same ground rules apply as for the sight walk. I would walk to experience all the odors around me. I would be open to the general scents, or I might wish to come close to a flower and unhurriedly, as if taking a long, cool drink, savor its scent. Or perhaps I would want to kneel down and smell the grass and the dirt.

Or I could go out for a "touch" walk, touching all that I would desire to feel. Again, there would be

¹⁶Gunther, op. cit., p. 106.

no hurry for the touching is not a prelude to something else. I would touch for the sake of touching. I would want to experience the textures, the temperatures, the softness, the hardness, the resilience of all that I would feel. I might enhance this walk by walking barefoot and experiencing all of the sensations of touching through my feet.

If I'm fortunate enough to have the services of a masseur available, I would have the opportunity to experience myself as a pleasure body. Robert Kaiser, a reporter for Playboy, describes his massage experience.

In the Esalen massage, the lesson is rubbed in: You are a pleasure body--all of you, head to toe. My lesson came at one o'clock on a quiet Friday morning. I was in one of the pools, alone, soaking, getting warm and soft, as instructed. Shortly, Linda appeared, smiling winsomely, and said, 'Are you ready?' Linda was small but beautiful, about 22 or 23, with straight long blonde hair falling halfway down her back. My type altogether in the altogether, and we were alone. My libido was high, but it seemed, well, distributed throughout my being. . . . In the massage she was giving my body a kind of continuity I had never felt before.¹⁷

Going beneath the usual undertones of what Playboy writes, there is an important message in Kaiser's experience. Every person has a pleasure body. This is indeed a main theme of the Playboy Philosophy, and though there might be violent disagreement with the suggested ways to use such a

¹⁷Robert Kaiser, "Letting Go," Playboy, XVI:7 (July 1969), 203-204.

pleasure body, the statement is a valid one. However, much of the way life is lived seeks to invalidate such a message, and moves in a style of relating that denies body pleasure.

Music is another means through which sensory awakening seeks to assist in the increase of awareness. Music might be the background which inspires one to let the crayons in his hands sweep freely across paper and let whatever comes emerge without planning. Without crayons or any other task at hand, one might feel free to move his fingers to the music, then hands, then body, and finally, quite spontaneously, surprise himself with the joy of dancing . . . not a formal dance but his own creation as he experiences the music. He may find that without a word, the spontaneous dance that he does, communicates himself to another, and another to him.

In talking about sensory awakening as an end in and of itself, the focus has largely been on individual and solitary experience. This is not the only facet. The back lift, for instance, requires two people, and the "results" are immediate. The stretcher and the stretchee stand back to back, hands over their heads and linked together. The stretcher bends so that his buttocks are below the buttocks of his partner, and he dips low until his back is parallel to the ground, lifting his partner

off the ground and also parallel to it. When a little adjusting allows both people to be comfortable (they can and should be), two exercises can be done. Firstly, the stretchee is instructed to breathe heavily. On the inhale, the stretcher dips, and on the exhale he rises. Secondly, also with the focus on deep breathing, when the stretchee inhales, the stretcher pulls their linked arms to the ground, and slowly releases them upward on the exhale. The experience of the back lift brings varied responses. For some there is the sheer enjoyment of being lifted by another, or being suspended in the air. Others may add a new dimension of letting go of the arms and enjoying the sensation of balancing and being balanced. Most stretchees find the experience of being stretched and breathing deeply a very good one, and there seems to be stirring some deep longings through this simple motion, the longings of having capacities stretched out, of going deep within the recesses and then exhaling what is found there. In other words, the conversion or expression of an emotional desire through some physical activity excites because what has been deep and heretofore barely discernible is now, at least partly, out in the open and experienced.

Another group and couple activity which provides immediate sensory awakening satisfactions is taking the

various walks together, either sharing with one another what is experienced, or in the case of all but the sight walk, being blindfolded and watched over by another. Also, there is the experience of the group hug, of crowding together with a bunch of people and being compressed into a tight mass.

The distinction is artificial, but for the sake of investigation, those sensory awakening experiences which are entrees to other experiences need to be considered--involvements which, though in some ways ends in themselves, are also avenues to more than immediate ends.

The experiences which highlight more than the immediate are experiences which most often occur in a group, and are experiences which dramatically deal with interpersonal relationships. Since productive and satisfying relationships with others is, in Schutz's model, the third source of joy, consideration of this facet of sensory awakening experiences follows.

The Third Source of Joy

Thus far in the schema, the man of realized potential has acquired a body that is full of vitality, and he has integrated all the components of his body into a meaningful whole. If his development is to continue so that he might move on to greater joy, he must have productive and satisfying relations with others.

Society is heavily communal and the increase of population and the inter-relatedness of services forecasts even greater interpersonal contacts. Thus, in a practical day-to-day living situation as well as in response to man's basic orientation as a social being, mutually satisfying interpersonal relationships are of high priority. A description of sensory awakening and other non-verbal techniques in relationship to the interpersonal can be undertaken through several avenues. To bring some order to this task and successfully lift out a few of the major considerations requires a clear and meaningful approach. Partly for continuity but mainly for the incisive manner in which he gets to the core of the person, Schutz's triad of needs from and towards people is used in explaining sensory awakening in the third source of joy and in presenting related sensory awakening exercises. These three needs are inclusion, control, and affection.¹⁸

Inclusion has to do with the association between people, of being included or excluded from a group or from one other person. Perhaps the most frequent kind of inclusion behavior is activity and words which communicate the desire to be attended to, to have attention and interest directed towards the person desiring inclusion. The

¹⁸ Schutz, op. cit., pp. 18-19.

person who is not or considers himself not included presents the appearance of being introverted and withdrawn. His activity and bearing send out the message that he does not wish to be included, that he wishes to maintain distance between himself and others. If the surface behavior is taken at face value, a person is experienced who wants privacy and non-involvement. Below the surface of obvious behavior, the person may desire something quite different. He may want to be included and have attention paid to him. He may fear that if he made this desire known, he would not be included, he would be rejected. Since rejection is one of the worst experiences a person can undergo, he rallies to his own defense, and, in effect, rejects others before they can reject him. The ploy of privacy and non-involvement is his way of handling the anxiety of others not confirming his worth as a person.

The extraverted person seems, on the surface, to be worlds apart from the introverted person because the extravert has his inclusion "made." Often, this is not so. Beneath the gregariousness and the social mobility there may be the same grotesque fear of the introvert: a desperation to be included and a fear that others will not include him unless he forces himself. The same anxiety of not having essential worth confirmed, of being rejected and excluded, is operating.

The person who has truly resolved his inclusion needs is one who is not anxious about self-worth confirmation. He is comfortable being with others and he is comfortable being with himself, alone. He is free to move between and among others and himself. In Buber's terms, he has the capacity and the capability to move between the polarities of I-Thou encounters and I-It experiences and also to enjoy solitude. Privacy and multi-involvements, high and low participation are equally enjoyed.

Being a distinct person, that is, having an identity, is an essential aspect of inclusion. An integral part of being recognized and paid attention to is that the individual be distinguishable from other people. He must be known as a specific individual; he must have a particular identity.¹⁹

The need for inclusion raises essential ontological issues. Distinct personhood, a sense of individual identity, confirmation of personal worth, and the anxiety of rejection are four such issues which are individual and personal in nature but cannot be solved in isolation. Paul Tillich captured this tension in his polarity presentation of individualization and participation, one of the three ontological elements.²⁰ Tillich suggests that individuality is a given of the human being. The Biblical

¹⁹ Ibid., p. 117.

²⁰ Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1967), I, 174-178.

accounts of creation record that God created individual beings and it is no accident that the creation of man and woman is given through the names, Adam and Eve. Tillich goes on to assert that non-human beings and plants are first known as a species and, in most cases, they gain significance in relationship to human life and human events. Man is different. His very being is individualized--he is not a specie nor does he take his cue and worth in relationship to anyone or any event. He is a person, a definite character. But the individual person cannot exist alone. In fact, asserts Tillich, he becomes and develops his individuality through participation or communion with other persons. "There is no person without an encounter with other persons."²¹ He must encounter others and decide whether he will stay in the encounter, retreat from it, or set out to destroy the other. It is difficult to remain in encounters, it is even more difficult to destroy another, and it is painful to retreat. Whatever the movement, our existence moves between the polarities of individualization and participation.

Tillich is helpful in clarifying the need for inclusion. The desire to be included raises basic issues of existence. We must be included (participate) if we are to be persons, and we cannot be included unless we are

²¹Ibid., I, 177.

persons (individuals). Intense pain accompanies a person anxious about being included: not to be included might be experienced as an indictment against the person's very existence!

The area of control has to do with the decision-making process between people, and the issues of power, influence, and authority are raised. If control is described in terms of a continuum, it varies from the one extreme of desiring power, influence, and authority over others to the other extreme of needing to be so dominated as to carry no responsibility whatsoever. A person is confronted with the task of creating a balance between the poles, determining what course he will take, what he will control, and what he will relinquish to others so that he might enhance his own life. Also, as in the area of inclusion, the person may see himself struggling for survival. His struggle may be evidenced by his submitting to what others decide for him believing that if he attempted to exercise control he would fail.

As with the inclusion need, the people who seem to be opposites are very similar. The autocrat is a power seeker, and he fears that others will not be controlled by him, listen to him, or be influenced by him. He has trouble operating in an adult manner, and he works hard to disprove such a feeling by wielding control.

"Affection behavior refers to close personal emotional feelings between two people, especially love and hate in their various degrees."²² Affection is based on the growth of close emotional ties with another person and usually emerges after the issues of inclusion and control have been met and dealt with by the two people. In the inclusion phase, the two people encounter each other and then decide to continue the relationship, and in the control phase they confront each other and must, perhaps with difficulty, work out how the relationship will continue. When literal or symbolic embracing follows, it is a sign that a bond of affection has been created.

As the continua or polarities in the inclusion and control needs were able to be characterized so there can be a description of them concerning affection. The person who is experiencing too little affection is one who avoids close and personal ties with other people. He keeps emotional distance by operating on a superficial and distant level. He would very much like to be close to another person, but he fears that no one will or can love him and he cannot risk rejection. In truth, he may have experienced numerous occasions of rejection, and the pain of those experiences causes him to avoid occasions of closeness. He may do this in two ways. Distance may be kept

²² Schutz, op. cit., p. 119.

by actively and obviously rejecting and avoiding people so that closeness is not possible. Antagonism may even enter in so as to insure the distance. The more subtle alternative is to engage in superficial friendliness to everyone which acts as a device to preclude closeness and attachment to any one person. The resulting "popularity" may not involve affection at all, but it may be a bid to be included.

The overpersonal person attempts to be extremely close to others, and he desires that others be close to him. It is important to this person that he be liked, and he may seek this out by being confiding, personal, sharing intimate, etc. He may also attempt to hoard people so as to have friends and will seek ways to punish these same people if they do not cooperate with his attempt at hoarding and seek out other acquaintances. The overpersonal person harbors the same anxieties as his underpersonal colleague on the continuum: he feels that he will get no confirmation that he is indeed lovable.

The healthy person in the affection line feels equally comfortable in situations which call for emotional closeness and emotional distance. He is concerned that he be liked, but if he experiences an encounter or experience where it is clear that he is not liked, he concludes that the dislike is a product of the relationship between the other and himself, not that he is, ontologically,

unlikable. This person operates with the basic assumption that he is lovable. The basic issues are again identity and individuality: the ease with which a person deals with his affection needs is directly proportional to that person's sense of his own identity and personhood.

In summary, inclusion refers to the need to be with other people and to be alone. A major task in the inclusion need is to be able to strike the balance between having enough contact with others so as to avoid loneliness and securing enough aloneness so as to avoid entanglements with others. The man of fully realized potential can feel comfortable with or without people, and he knows how much involvement is mutually satisfying. This man is secure in his worth and value, and though he may be disturbed when another does not confirm his worth, he is not broken because the withholding of the confirmation is a product of that relationship, not an indictment upon his whole being.

In control, the person is working with his positions of leader and follower. His posture overagainst authority is highlighted through the control need and his evaluation of his own power, influence, and authority come into focus. How a person deals with the issues of control and how he functions in a competitive situation are some measure of how he sees himself as an adult among adults,

and the intensity and expression of his hostility are also revealed, if only vaguely.

With affection, the person is seeking to avoid being engulfed in and by his emotional ties with another and also is seeking to avoid the bleak and lonely life of no emotional ties and therefore no experience of love, warmth, tenderness. The person who moves freely in affection is the person who assumes that he is lovable and, like the person comfortable with inclusion, a relationship that does not go well is not a testimony that he is, essentially, unlovable.

Having discussed one schema for characterizing the dynamics of interpersonal relations, attention is turned to how some of the non-verbal techniques which provide a unique dimension in responding to the inclusion, control, and affection needs.

Inclusion is concerned with the problem of in or out, and a major liability of the person who is not "in" is his difficulty in making contact with people, thus increasing the possibility of being excluded. In addition to the assumptions which such a person makes concerning himself, he, along with the major portion of society, has a minute repertoire of acceptable behavior for meeting people. The main technique for making contact with another is verbalization, and when there is difficulty in verbalizing, the person is in trouble. The sensory

awakening movement responds to this dilemma and need on two levels. Firstly, verbalization difficulty is not regarded as an horrendous retardation, and secondly, there are other ways for making contact than with words, and these other ways deepen, accelerate, and intensify the contact and make inclusion an experience for more people. The basic principle of the sensory awakening techniques in the area of inclusion is the concept of contact, and contact is made a physical experience in order to facilitate emotional contact.

For example, the members of a group are asked to sit on the floor, either in a circle or randomly. They are instructed that for the next five minutes, in silence, with eyes closed, they are to explore the life space around them.²³ Purposely, the instructions carry little more than what is given here so that each person can bring to the experience his own concept of life space. It is important that the leader observes the explorations. Discussion is to follow.

Reactions are usually clear and immediate. Some people definitely prefer to stay in their own spaces and vividly resent another's intrusion into their territories. Others freely explore the air, floor, front, back, and perhaps themselves, but assiduously avoid touching another

²³ Ibid., p. 123.

person even if they are inches apart. A few freely explore the people around them. In one of my experiences with this exercise, such defensive remarks were offered as, "But you didn't tell us that we could touch others," or "I didn't want to appear improper with the young lady next to me." These two statements together with the movements of the persons are catalysts for at least one evening's discussion as they give expression to the desire and anxieties of being included, being excluded, and being approached by someone who wishes to be included.

Blind Milling is also a way of exploring life space,²⁴ and the intensity of the experience is increased because the people are not sitting in one position. The group is instructed to stand and wander about for a few moments so as to juggle positions. All are to close eyes, spin around a few times so as to effect disorientation, and in silence, mill about for five minutes exploring the world. Discussion follows.

Strong reactions and feelings flow from this exercise mainly because of the inevitability of bumping into other people . . . and what one does when, with eyes closed, he encounters another. Some people tense up and are unable to move their hands at all. Others tentatively explore face, head, hair, shoulders, and hands of the

²⁴Ibid., p. 134.

momentary partner. Others embrace. A participant in one of my experiences spoke of the encounter with another as a "holy experience," of great reverence and great joy in touching. Perhaps one of the most significant themes which comes out of the discussions is that for most people, though touching and physical contact causes tension and even panic, the touch of another is preferred to exploring furniture, walls, curtains, and other parts of the room. Contact with people is more desirable than contact with the inanimate.

A variation of the blind milling is useful for clarifying and visibly demonstrating to oneself and to group members where the members experience themselves in relation to the group. The leader stands and as he motions to each member of the group, the member walks straight towards the leader and then past him. The person is to continue walking in any direction and to stop where he feels most comfortable. The emphasis is to be on letting yourself, your body, "tell" you where you feel you are in relation to the group. "Don't figure out the place, let yourself be taken there." A great deal of movement occurs since, as more members take their places, others may feel the desire to relocate themselves in relationship to others who have come to rest. If, after a reasonable length of time, some members are still milling, it is useful to discuss the position of those

settled and the significance of the wandering of those still moving. Indeed, the wanderers may still be seeking their place in the group.

While milling is an exercise that can be used periodically through the life of a group, the first impression exercise²⁵ is a powerful starter of a group. Each member is instructed to take a position in front of each other member of the group and, in the briefest form (lengthiness can cloud real impressions) offer a first impression in response to that person. Each member is instructed that the impression is to be in response to the totality of the person--his posture, voice, manner, etc. The response will be heightened as the one giving the impression utilizes more than his sight . . . he touches the person, feeling his skin and the tension in the muscles; he pushes him a little, perhaps he will smell him. This exercise can be a combination of verbal and non-verbal, or it can be intensified by eliminating verbalization.

It is predictable that this will be an intense, draining, and emotionally charged experience. To respond with total being to another so rapidly (first group meeting) is not only unusual, but it also forces the person to come to terms with his initial impressions and share them.

²⁵Ibid., p. 126.

Most of the group members in one of my experiences protested that this exercise was unfair and ridiculous . . . "You don't have initial impressions!" Most of the protesters kept up their protest in the verbal and non-verbal participation. The protest suddenly quieted when, Lois, the last person to take her turn, offered quick, straightforward, and to-the-point impressions of each member. Almost in unison the group responded, "I didn't expect you to speak so well and pointedly . . . you appeared shy, quiet, and withdrawn." (!)

The issues of inclusion and exclusion are literally represented by the break in.²⁶ It is uncovered, perhaps through the milling, that a person feels outside of the group. The group forms an interlocked circle, facing in or out at the direction of the one feeling excluded. This person, then, standing on the outside of the ring, attempts, in any way he wants to, to get inside of this interlocked circle . . . if indeed he wants to. The encounter is to continue as long as the person and group wants. It is important that the feelings generated by the group and the person take over, and discussion is to follow.

The break-in has numerous facets which help tell the story of the person and the group. Does he face the

²⁶Ibid., p. 131.

group in or out? The position communicates, in some degree, the intensity of the exclusion, and perhaps whether he is excluding himself (group facing out) or they him (group facing in). What means does the person use to get in? Are they strong persistent moves or weak and passive? Does he try various ways, or does he move with the same effort, or does he give up?

And what of the group members? Are they holding strong, or does a seductive or threatening word intimidate them? Can they bear to see the person suffer the pain of unsuccessful attempts? Does the group want this member?

It frequently happens in the course of group interaction that two people are close to a major encounter but cannot quite turn the corner and make the contact. One technique, the push, was mentioned in Chapter One. Another exercise, the encounter,²⁷ is open to more possibilities than the push. The encounter is useful in those "near and yet so far" times when all that is needed is a little movement to bring the two people into an encounter. The two people are asked to stand at opposite ends of the room, facing each other. They are instructed to remain silent, look into each other's eyes, and walk slowly towards each other. Without planning or attempting to figure anything out, as they get close to each other, they

²⁷Ibid., p. 140.

are to do whatever they are compelled from within to do. The encounter is to continue for as long as they wish. Discussion by the two people and from the observers is important, and issues such as who initiated what, how they responded, felt, thought, and acted are prime concerns. While the purpose of the encounter is to translate feelings into an actual experience, the group is not to be seduced into blind rejoicing when something "physical" happens. For instance, a warm embrace may actually be a means of covering more honest feelings. An example of an encounter is given in Chapter five.

Direct human encounter is the theme woven throughout those exercises dealing with inclusion. Through the use of bodily feelings, the several senses of the body, and by structuring situations in which these feelings and senses can be tested and talked about, persons become better acquainted with the amount of contact with which they feel comfortable and can clarify feelings about encountering others. Generally, people come away from these experiences with a feeling of greater personal significance and an awareness that they can participate in more, deeper, and sustained contacts than they thought themselves capable of enduring and enjoying. There is also the exhilaration, awe, and disruption of previous assumptions which come from realizing the deep bond made with some group members after a few hours of such

exercises, bonds which were previously thought possible only after longer periods of testing and contact. The bases of intimate relationships shift. Job, background, schooling, family, and names, the usual "tools" for getting acquainted, become supplemented or even overshadowed by shared experience, honest and spontaneous encounter, contact with many senses, and the opportunity to talk about them.

It appears that the chief asset of sensory awakening exercises in the inclusion area is the translation of emotions into an actual human experience. In essence, nothing new and diverse is happening. These exercises facilitate and catalyze the responses and the movement of each of the people, assisting them to express what is there to be expressed. The process is not unlike taking a fine stereo recording of a Mahler symphony and, instead of playing it on a child's fifteen dollar record player, it is placed upon a high quality music system. The high quality system is fully integrated to allow for all of the nuances of the symphony to emerge from the same record. One pattern is to operate cheaply, playing words only. "Relieving people of the burden of using words [only] allows the real feelings to surface."²⁸

²⁸Frederick Perls, R. Hefferline, and P. Goodman, Gestalt Therapy (New York: Dell, 1964), p. 140.

Power, influence, authority, competition, and top or bottom are descriptive of control needs. The conversion of the emotional feelings of control into a physical equivalent is extremely effective because "power," "competition," and "top or bottom," even as words, evoke physical images. Exercises in the control area bring persons back to a basic dynamic control and often this is frightening because of the physical fears involved: memories of being on the bottom in a fight in grade school; or the experience of losing control and, in a rage, abusing physical power by hurting a child. It is important, then, that situations be structured so that the person can physically experience his and another's power; can experience himself in competition; can experience himself on top or bottom; and be able to talk over what is happening and thereby claim for himself legitimate and mutually-satisfying uses of control and the handling of hostility.

Thumb and arm wrestling may start as good fun, but it brings out the competitive nature of persons. What is it like to be beaten, perhaps by a woman, in thumb wrestling? Just as important, what is it like to win, to subdue another? A match with the therapist has the added dimension of a relationship to authority, and it is fascinating to experience the ambivalence or fierce fury of a person engaging the therapist in a wrestle. He may let the therapist win, delight in beating him, be terrified at

beating him, or experience the exhilaration of beating an authority figure and suffering no retribution. A man doubtful of his own strength may be surprised to learn that he can more than hold his own with his peers.

The press seems to serve two main functions. Firstly, it is useful for clarifying unresolved negative elements in a relationship. Secondly, it allows for people to react to four experiences: subduing another; helping the person subdued; being subdued; being helped by the person who did the subduing. The two people stand facing each other. They are instructed:

One of you place your hands on the other's shoulders and press him to the ground. You may use any method you wish to get him down but you must put him flat on his back on the ground. He may cooperate or resist or do whatever he wishes. After he is down, you are to help him to his feet. Again, he may help or resist depending on how he feels. When that is completed, reverse roles and do the same thing the other way.²⁹

It is important that the participants and the observers share their experiences in the press. The nature of the resistance in being put down; the experience of being on top; the experience of helping and being helped; the experience of allowing the other to put you down; the experience of the observers--are all important to share because everyone present participates in this active exercise in control.

²⁹ Schutz, op. cit., p. 157.

Breaking in was discussed as a good exercise to crystalize inclusion needs. Breaking out functions well in the control area,³⁰ and it can be helpful for those people who are immobilized, inhibited, constricted, and generally unsure of what they want or can do. The group forms an interlocked circle around the person who is to break out. This person is instructed, to break out, if he wants to, using any means he wishes. The group is instructed to contain him. Rather than talk generally about what may happen, I share an experience with this exercise.

Marlene, a twenty-one year old girl, was beginning to emerge as a person taking hold of her own destiny. She was beginning to believe she could make decisions for herself. Her previous life pattern was a series of assumptions that she could not make it with anything or anyone worthwhile. For example, as a white girl, she enrolled in a black university believing that if she excelled it was because the school was inferior, and if she did not do well, she would be confirmed in her own self-evaluation--couldn't even make it there. She dated black men because she believed that she could not make it with white men (as that she could not make it at a white university). If she and a black man had something going,

³⁰ Ibid., p. 169.

it meant nothing because he was black, and if it went badly it confirmed her low opinion of herself that she couldn't even make it with blacks.

Marlene began to break the pattern. She ceased letting herself be talked into working more hours with no pay at her part-time job. She secured her own apartment, and furnished it in a manner which testified that she had a right to a nice place to live. She went to her mother's home and brought her (Marlene's) car back to the city. She began dressing decidedly more femininely. She was emerging out of the old assumptions, but frequently talked of not knowing what to do, of staying home nights, of not going out to meet men for dates, of falling back into some of the self-defeating patterns.

Marlene was put into the circle and told to break out. Immediately she became terrified. "I can't [break out]!" For several minutes she looked about the circle and tears welled up. Several times she pushed weakly at my hand which was joined to that of an aggressive young lady. She paused and, with teary eyes, asked me if I would let her out. I refused. She repeated her attempts to break out at the same spot. She tried harder, alternating between pushing, twisting, and ducking. She gave up again, crying. She looked around almost in a panic, and then charged . . . again in the same place. This time she pushed and twisted herself out of the group.

Though Marlene got out, the experience that stood out for her was her indecision and weakness in attempting to break out. When asked why she only tried between Mary and me, she said, "I thought you two could take it."

Breaking out was not a conversion experience for Marlene. She was not exhilarated by the success of getting out, but she was impressed (and depressed) by her indecisiveness and lack of drive to make the effort to mobilize herself for breaking out. It seems that the exercise helped her and the group to be in touch with the vitality of the old patterns. Marlene was riding on her "flight into health" and was denying that the old ways were still a part of her life style. So, the exercise helped create a balance for her and allowed her to take in stride the inevitable return to the old assumptions as she continues to establish new patterns.

Marlene's experience illustrates two important therapeutic issues. Firstly, the exercise translated into actual human experience her indecisiveness. She and the group had been lulled by her successes. Secondly, her experience with the exercise was not "according to the book." The breaking out for her was insignificant compared to the shock of indecision. Thus it was illustrated that the meaning of the non-verbal exercises are not those meanings which have come from other experiences. These exercises are intensely personal experiences and must be

honored as such if they are to be of value to the person and the members of the group.

The exercises which deal with the issue of control can help clarify feelings and use of power, competition, and effectiveness. It is fair to state that the situations constructed for these experiences may be exaggerated in regard to the amount of strength and effort needed to participate fully, but they are nevertheless valid because through exaggeration the person gains a clearer perspective on the issues confronting him. This is aptly illustrated by Marlene's experience in breaking out. In addition to perspective, when the person has a sense of effectively utilizing his influence or power, or has a good feeling of how he handled himself in a competitive situation, he begins to have a sense of being in control of his own being and is therefore less afraid of harming another or himself and is more free to participate in what confronts him.

The person who is lacking in the receipt of affection seems to be one whose "loveableness" is not being confirmed. He may wonder, therefore, if he is unlovable. Such questioning can easily lead to seizing upon and exaggerating anything negative which is communicated to him, and interpreting what is marginal into self-depreciation.

The sensory awakening exercises which deal with the area of affection seek to confirm in the person that he is lovable. While words are able to communicate affection to another, it is likely that the person who is seeking affection is dulled to verbalization. Either he does not hear or believes the words to be shallow kindnesses. It is likely that most of us, when we reflect on those times in which we felt most cared for, remember something other than words. A touch, an embrace, a squeeze, a kiss, an arm around the shoulder, a firm two handed shake-- these actions are remembered along with the words, or by themselves. The exercises dealing with affection involved touching.

Touch
is one of the basic languages
of muscles, nerves, love.
Mothers instinctively
touch their children
to comfort;
hold them close to relax
and reassure.
To be held is support;
to be touched is contact;
to be touched sensitively
is to be cared for.³¹

One of the affection exercises is the bombardment with positive feelings³² which can be done verbally or non-verbally or in combination. The combination of the

³¹Gunther, op. cit., p. 111.

³²Schutz, op. cit., p. 176.

two or non-verbal alone is usually more affective. The person stands in the center of the group, and each member comes up to him and expresses, in any way with any of the senses, all the positive feelings the member has for that person. The receiver is to say nothing, just receive as gifts what the people have to give to him. A variation on the theme is for the group, non-verbally, to assault the person, with positive feeling, en masse.

It is most unusual to experience so many positive feelings, and it is equally unusual for the members to express so many at one time. The giving and receiving of affection is one of the most difficult of feelings to express, and perhaps some of the difficulty is the result of trying to express such strong feelings through the medium of words alone which may be inadequate for accomplishing the task. Thus the non-verbal bombardment can be a welcome release for the giver as he is assisted in utilizing all of his being for the expression. At the same time, the giver may come face to face with the realization that his expression to the other is based on what he thinks the other wants or what others expect of him. Again it is evident that the non-verbal exercise is important not only for the central figure but for all who are participating.

Another exercise is the combination of the trust circle and rocking. The person who is being cared for is

placed in the center of the group which has formed a shoulder to shoulder circle, arms free. The person is instructed to close his eyes and to fully relax, placing himself into the care of the group. As he begins to sag (if he does), the group passes him around, gently moving him. With his feet on the ground, the group supports his body as they roll him about the circle. After several minutes of this experience, the person is cradled in the arms of the group. People are standing on either side of him supporting his back, buttocks, and legs, and at least one person each holds his feet and head. The group then sways from side to side, slowly and gently. All have their eyes closed and there is to be silence or some humming. After several minutes of rocking, the person may be elevated to the full arms length of the group . . . provided the group is willing and the person is not excessively heavy. He is held in this elevated position for a few minutes, again cradled and rocked, and gently lowered to the floor. He is to remain on the floor and the group is to remain clustered around him, and some may continue to touch him if this is desired. After a few minutes, he and the group may wish to talk of the experience.

The feeling which comes as a result of physical support is usually much stronger and carries greater validity than that given through words. Kathleen, a member of a group of which I was leader, announced one

evening that she was leaving the group. It was early in the life of the group. She felt that she did not belong (inclusion) and that she was not receiving support. No amount of verbal assurances or protestations seemed to affect her. A break-in might have been appropriate, but it was suggested, by me, that she be rocked. After the experience, Kathleen remarked, "With friends like these, how can I leave?" It is possible that the rocking covered over some important material that needed to come before the group, but the risk seemed worthwhile because she was intent on leaving. She continued as a member until the group terminated, and she did open herself more to the group.

Once more, the exercise is not just an experience for the person rocked. Discussion from the people extending support and affection frequently reveals intense feelings of warmth and the joy of openly extending love and support to another. Others find it difficult to hold an attractive woman in a dress, especially if they are at the buttocks and legs. The experience makes excellent discussion material especially if conversation is made between the embarrassed person and the one rocked.

The language of touch is powerful and meaningful. It is a well documented medical observation that no matter how well newborn babies are provided for in diet, medicine, cleanliness, and temperature, these babies die

unless they are held and fondled by another human being. Caring and touching, though not synonymous in a strict sense, seem to be so dynamically. For a baby, touching and living are a vital contract, and the sensory awakening movement is, at least in a metaphorical sense, asserting the same principle for adults as well.

The Fourth Source of Joy

Organizational relations, the fourth and final source of joy, are beyond the scope and resources of this paper in terms of intensive investigation. A few comments are important so that we may gain some indication of how these relations fit together with the first three sources of joy.

Man functions within a society, and the man of fully realized potential relates optimally with and within the structures which comprise this society. If society and the structures are repressive, constricting, destructive, and humiliating, man cannot grow. The family, for example, is one of these structures, and if prejudice, bigotry, and tension are part of the family scene, man will be held back in his growth. On the other hand, openness, joy, intimacy, and demonstrative love contributes strongly to man's growth. The educational systems, the job scene, church groups, civic associations, police, governmental agencies and practices, and entertainment are

but a few of the structures operative in a man's society. These are some of the bases of a man's functioning, and if they are not healthy, growth and joy are stunted.

It is heartening to realize that in this time in history a great deal of effort is going into the investigation and healing of structures. The social psychologist is a new breed of man on the therapeutic scene, and his work needs to be carefully followed by today's clergy so that the ministry to structures may also be a part of the congregation's mission. Carl Rogers is devoting much time and energy into creating new models for education, and it is fascinating to note that the main facets of his models are sensitivity training and encounter group workshops which operate along the lines of the educational strata and also cut across them to bring students, teachers, and administrators together for encounters.³³ Similar experiments of restructuring along person-centered lines are taking place in industry, management, churches, and to a smaller degree, within local and national government.

Organizational relations and the ministry to structures is an area of interest and concern to me, but this paper cannot be the arena for intense investigation.

³³ Carl R. Rogers, "A Plan for Self-Directed Change in an Educational System," Educational Leadership, XXIV (May 1967), 717-731.

On the other hand, I feel that the scope of this paper provides an important base from which to enter into the fourth source of joy. Without a grounding in the individual and the interpersonal, dealing with organizations and structures would be premature.

SUMMARY REMARKS

The Mothers of Invention, a rock singing group, has a song lyric that goes, "What's the ugliest part of your body? I say it's your mind." The non-verbal movement would not adopt the lyric as its theme, but the sentiment of it would not be rejected. The mind can be very ugly if for any reason it excludes the rest of the person's capacities and capabilities from participating in living. The non-verbal movement is seeking to unify man, not only on a theoretical and philosophical level, but, primarily, on an experiential level. The translation of emotions into actual human experiences and the structuring of sensory awareness experiences are pointed towards enabling man to increase his capacity for experience and to realize his propriate strivings of growth, creativity, self-actualization, spontaneity, and self-determination.

But there are weaknesses in the non-verbal movement, and one of them is illustrated in Schutz's four sources which operates with a linear or cause-and-effect assumption: if there is a vitally functioning body, then

there will be fuller development of personal functioning, then . . . and so on. Schutz, and he seems representative of this fault, seems to neglect the creative and uncreative inventiveness of persons who refuse to follow the linear path. One gets the feeling that Schutz's system is for the purely motivated person who seizes it as the way to health and who also has a touch of the compulsive which will enable him to follow through with "the program," which program implicitly neglects to ally itself with other therapeutic systems. In other words, Schutz gives the impression that his system is self-sufficient which results in an arrogant anti-intellectual and anti-verbal bias. This is unfortunate because the non-verbal thrust can be a useful complement to the already effective modes of therapy, e.g., group therapy, which have been useful to many through the prime modus of verbalization.

Correlative to the linear and self-sufficient motifs is the absence of the recognition of the strong sensuality which is a near inherent component of some of the non-verbals. While it is healthy for the non-verbal movement to advocate the removal of taboos in regard to touching and physical contact, it appears that the potency of such non-verbals in terms of sensuality is not adequately expressed. For example, Gunther's book³⁴

³⁴Gunther, op. cit., passim.

features photographs of persons touching, carressing, rubbing, and otherwise making physical contact. Some of the photographed persons are naked. Involvement in some of the exercises does arouse sexual feelings, and it is not sufficient to dismiss such feelings as normal or discomfort with them as the result of a constricted society. To do so is to deal with the sensual in a cavalier manner and regard with condescension those persons who are not "freed up." Even in a therapeutic setting, skill and sensitivity are required to deal with the sensual feelings aroused, but in the non-therapeutic setting where persons are likely to be left to their own designs and without support, such feelings can be left at the levels of confusion and disturbance and easily subject to social pressures. The "social situation" is mentioned because, experientially, I have witnessed reliable reports of party-type use of some non-verbals in which the arousal of sensual feelings was not dealt with therapeutically. In one situation, a young unmarried woman reported feeling sexually aroused as the result of participation in some non-verbals, but she was left with no opportunity to deal with her aroused feelings. It must be granted that sensual stimulation occurs in many contacts and contexts, but the issue with the non-verbals is that they are a device to enhance awareness and it is irresponsible to help create an experience of awareness and then provide no

outlet for the experience. The young woman was angry, felt used, and mistakenly distrusted the non-verbals when the fault lay in her being abandoned. In her case, the non-verbals were used in a non-therapeutic setting, i.e., there was an absence of support and human relationship which encouraged and allowed for the expression of her experience.

The absence of any mention of the sensual area in the literature illustrates two things. Firstly, it demonstrates the blindness of non-verbal advocates to the full dimensions of touch and contact. In their enthusiasm to "free" people, they have failed to give recognition to the dynamics which bind, dynamics which are not all detrimental but which provide structure and bounds for persons.

Secondly, this failure to deal with the full range of sensual experience is illustrative of the non-evaluative nature of the non-verbal advocates. It is to be granted that the non-verbals appear to be helpful in the therapeutic enterprise, but their contribution can be more fully appreciated only when their limitations and their operative dynamics are examined. This is clearly illustrated in Robert Kaiser's reporting of his experience in an Esalen massage.³⁵ He enthusiastically champions the

³⁵ pp. 55 and 56 above.

valid assumption that persons have a pleasure body, but there is no reflection and no evaluation given to the implications of having this pleasure body.

More evaluative comments are contained in the chapters following, and a summary of these comments is contained in the Concluding Remarks.

CHAPTER IV

USE OF THE NON-VERBAL TECHNIQUES IN GROUP COUNSELING:

A COMPARISON OF TWO GROUPS

The preceding chapters have presented some possible sources and the underlying principles of the non-verbal movement. There has been some presentation of specific non-verbal exercises and techniques in order that points under consideration might be illustrated and clarified. This chapter compares two counseling groups. One group (group A) used sensory awareness exercises and non-verbal techniques in the course of the counseling process while the second group (group B) did not employ any of the non-verbal techniques.

There is no pretense of offering statistical or empirical proof for anything through the work with the two groups. The groups, while similar in some respects, were sufficiently disparate to obviate the possibility of a statistically valid research design. The only purpose in discussing the two groups is to illustrate the usefulness in counseling of the non-verbal techniques and exercises. Some of the weaknesses of the non-verbals also surface. The impressions are largely mine, though at times they are

shared by Knowles,¹ the man with who I shared leadership of group A.

The overall impression which I have concerning the use of non-verbal techniques in the ongoing counseling groups is that such techniques are helpful in facilitating important group processes. Participation, decision making, resistance, cohesion, purpose, communication, intimacy, and the expression of feelings are enhanced through these techniques. Relationship to authority, leadership role, dependency, control, and transference are also affected by the non-verbal techniques, and the effects are not wholly salutary. Detailed and additional impressions appear throughout the description of the two groups and in the summary at the end of the chapter.

PROFILE OF GROUPS A AND B

The group which utilized the non-verbal techniques (group A) was already constituted when I joined it as co-counselor. Members had participated in the group for varying lengths of time. It was an open group. Knowles was the leader. The group met for one and one-half hours on a weekday afternoon. For the entire eight months of my involvement with group A, the membership was

¹The Reverend Joseph W. Knowles, Th.D., minister of counseling, The Church of the Savior, Washington, D.C.

all women of various ages. For six of those eight months the number of members was eight, and it was within the last two months of my involvement that the number decreased to four and a new member joined. The all-female composition was not purposeful. Men had been members of the group but only for a brief time. Knowles felt that the female members were too aggressive for the men. It seems fair to state that membership was by random selection and that there was no effort to maintain the female complexion nor to exclude anyone on the basis of age. Membership was determined by Knowles, and the group was not consulted concerning a new member joining.

Group A was just being introduced to the non-verbals when I joined. Sharing on the verbal level had been the model of the group's interaction, occasionally supplemented by role playing. All were seeking counseling. No agenda was provided, and it was the responsibility of the members to initiate the sessions.

Group B was like group A in that membership was by random selection, and the membership cut across age and sex lines. For a brief time there were two men in the group, and there was one male for the entire span of the group's life. They met for one and one-half hours per week, and the time was in the evening. Group members had come for counseling. The enactment of group process and

the introduction of content was the responsibility of the group.

The two groups differed in several aspects in addition to group B's not utilizing non-verbal techniques. I organized group B and was its leader from the inception to its termination after three and one-half months. The termination was not a planned one but deemed necessary when the membership declined to four and there were no prospects of increasing to a size that would facilitate the group process. Thus, both the life of my involvement with group B and the number of members were roughly half that of group A. Group B never had more than five members. The membership remained fairly stable, and when the group terminated its life, three of the original five were still part of the group, and a fourth left only a few weeks earlier.

Group A

Judging from the cohesion, quickness of generally meaningful interaction, participation, content, and expression of feelings, group A had the appearance of being a good therapeutic experience for the members. This was my impression upon entering the group, and the impression largely remained but with some reservations. Two of the reservations are dynamics directly related to the use of non-verbal techniques. Firstly, though Knowles appeared

not to be in a strong leadership role, the group relied upon him to assist them through difficult situations, interpret some of the interaction, and lift out themes under consideration. The group regarded him with respect, and a family scene was consistently enacted with the ladies as children gathered around their father, a father whom they rarely questioned and upon whom they were dependent. It was a simple matter for Knowles to utilize non-verbal techniques with the group since the members were compliant. While it is important for the members of a group to trust the leader as he guides the group, the members of group A often went beyond trust. They were studiously obedient for the most part which resulted in some of the non-verbals being used as a way to please Knowles ("Daddy").

The second reservation was related to the content of the group's interaction. At the beginning of my participation in the group, content was mostly concerns brought in from outside activities. The problems of relationship were struggled with, but there was hesitancy on the part of group members to engage each other in the implications of their own ways of relating with one another. On occasion there were member to member confrontations, but more "in the room" action was called for so that the group members would consciously experience and examine and gain insight into their general mode of

relating. Though Knowles and I persistently tried to guide the group in that direction, the group resisted by talking about other concerns.

The leadership dependency on Knowles allowed for an easy introduction of the non-verbal techniques, and with the introduction came more frequent intra-group encounters.

Katy, a matron of fifty, was in the group seeking relationships, but at the same time, she made the search difficult for herself and the group members. She held herself aloof in an arrogant manner. One Wednesday Katy was talking of her loneliness, of the boring evenings spent with a brother and a niece, and generally of the lack of warmth, closeness, and love in her life. She implied that the group also lacked love and closeness. Past experience had revealed that words to Katy at these times were fruitless. Knowles suggested that she be rocked by the group. The group treated Katy gently. She was rocked and cradled a long time, and the group clustered about her on the floor after the rocking was terminated. Katy's response was a flip, "Thank you . . . it was nice." A few of the members sighed, but no one took up the frustration. It may have been that the members hoped that a piece of the closeness had gotten to Katy and no one wanted to break off the piece, but it is more likely that the group was manipulated, not only by Katy,

but by the technique as well. Katy was not going to be pushed into an engagement with others, and it may be that she genuinely was not ready for such an involvement. The fact that the group got physically close to Katy may have been the optimum involvement possible at the time.

Gladys' rocking experience was quite different. For no apparently special reason, the group decided to engage with Gladys, and the members ceased to be intimidated by her self-sufficiency and regal mode. Gladys was taken back to hear remarks such as "aloof," "self-sufficient," and "don't need anyone," though she was aware of her distancing herself from others. She shared that though she wanted to engage and trust herself to the group, she was unsure of taking the risk since the outcome was unknown. Though Gladys wanted the experience of being rocked, she reacted nervously by joking about being dropped, not sure she would want "that sort of thing."

Gladys was rocked for a long time, was elevated to full arms' length, lowered, rocked, and lowered to the ground. The group gathered around her. Gladys shared that it felt wonderful to be held and cared for by the group. The group was glad to have encountered this warm side of Gladys, and this encounter together with individual associations precipitated reactions in all of the members. It was expressed that Gladys was not nearly as heavy as was expected. Gladys' manner had conveyed an

impression of weightiness. Cam was jealous and weeping. She wanted to be rocked. Leah shared a triumph. She was not jealous that Gladys was getting all the caring. Katy stayed aloof, and offered that she was thinking of her own rocking experience. Connie felt full of caring. She was glad to have been able to give to Gladys. These reactions were spontaneously reported and gave evidence that the rocking experience touched the whole group.

An interesting sequence followed the rocking. Gladys talked about her ambivalence about being held. She associated it with feelings of warmth and fright when sitting on her father's lap as he rocked her in his chair. She wanted to be there, she reported, but her memories, especially of her early teens, are conflicted. Knowles suggested that he play her father, and Gladys, with some ambivalence, curled up in his lap. For a moment, Gladys put her head on Knowles' shoulder, but with obvious discomfort, excused herself, and curtly offered, "Thanks." She recalled that it was the same "thanks" as when she sat on her father's lap. Something was stirred within Gladys, but she chose to cut off the conversation. About a month later, in a different context, her discomfort took focus. She shared that she had never had a conscious desire for (or a fantasy of) sexual involvement with a man other than her husband. The idea was repulsive to her. The interaction became enriched when the group took the

conversation back to the rocking and the lap scene. Knowles suggested that Gladys was reacting to real and perceived sexual feelings--her father's and her own. In like fashion, it was suggested that some of Gladys' difficulties with her husband may have been partially caused by her posture of fidelity to him as a matter of duty rather than desire. In other words, for Gladys, erotic feelings towards and from Dad and other men were inadmissible.

Dealing with the sexual area of Gladys' life was powerful group material, and she seemed able and willing to look at her behavior in relationship to her sexual feelings. She felt secure and supported enough to look at the implications of her experience of rocking.

It is a matter of speculation as to whether the flow of therapy for Gladys would have come apart from such a non-verbal exercise as rocking, but the exercise was a useful catalyst to set in motion a process for Gladys which had some liberating features and got her in touch with some sources of difficulty. Gladys was able to make fuller immediate use of the rocking experience than was Katy because Gladys had already experienced the support of the group, and despite her aloofness, had maintained a meaningful degree of relatedness and involvement.

Hardly a session went by that Cam did not make a bid for sharing leadership with Knowles. Often she would disregard the fact that I was the co-counselor. Knowles

and I not only sought to interpret that aspect of her avoidance behavior but also strove to assist Cam in exploring her refusal to share her own pains. As the struggle intensified, we found ourselves fighting with Cam, engaging her in a press or a push. Her being subdued and then assisted (in the press) was an important therapeutic moment for her. Her husband from whom she was separated did not so engage her, and she needed a man to demonstrate both his strength and his support.

Despite the intensity of Cam's involvement in the non-verbals, she ought not to have been a group member. Her involvement in the group was largely disruptive, and there was no evidence that concomitant therapy with a psychiatrist was assisting her group involvement. If anything, such non-verbal encounters were momentarily stimulating for her and may have been frustrating since they did give her a glimpse of another mode of relating which she seemed unable to appropriate for herself.

One of the most dramatic of the non-verbal experiences with group A centered around Elaine. Elaine briefly talked about another of her usual interactions with her husband. She related how she had wanted to do something and he refused. Elaine became angry, kept the anger to herself, and withdrew to another room. She felt shut out by her husband, and rather than tell him, she turned

aside. (One time in the group, when Elaine's anger was not acknowledged, she left the room.)

While Elaine continued to tell her story of rejection, Knowles walked around to each of the group members and whispered, "We will all ignore Elaine and what she is saying. We will reject her." The group responded according to the directions. Some looked out the window, others fiddled with their hands, and two struck up a conversation. Elaine stopped, looked at the group and smiled. "I know what you are doing," she said. "You were told to reject and ignore me." She tried to continue, but soon cried, and in anger, prepared to leave the room. Just as she was getting up, Joan and Connie blurted out that they could not stand rejecting her, that they felt very guilty doing such a thing, that they were angry at Knowles for suggesting such a trick, that they were angry with themselves for going along with his instructions. Unfortunately, as Gladys pointed out, Joan and Connie's interruption cut off Elaine's opportunity to experiment with a new way of handling rejection. On the other hand, several new facets appeared in the dynamics of Connie and Joan. Connie's anger at being such a willing subject to Knowles emerged, and also feelings of guilt about taking Elaine's therapy time. She was in the lively tension of dealing with several strong emotions, and through more discussion she became more comfortable about having several reactions

to the situation and toward Knowles. For several weeks Joan struggled with her feelings of being a bad girl. She like Connie, was ambivalent about her self-assertion, and though she expressed great reservations about disobeying "Daddy," Joan grew in the feeling that her rebellion was most healthy. Though Elaine seemingly got lost in the process, she could see in Connie and Joan two models of appropriate behavior in a situation akin to the ones in which she found herself.

Several fascinating implications came from this sequence of events. First of all, the power of attention focused on in-the-room interaction is illustrated. The group consistently became angrily impatient with Elaine's talking about her and her husband. The stories were always the same. When the action involved the group members, the impatience turned to therapeutic movement. Secondly, even though Elaine knew that a technique was being used, she felt the pain of being ignored. Technique or not, the experience was real. Finally, though Joan and Connie short-circuited the action and in effect nullified the intent of the exercise on its primary level, the exercise did not fail. It opened the group to new concerns, and Elaine had the opportunity to see how other people dealt with their anger. The whole group was involved in the rejection, and each of the members had a reaction, an

involvement, an impression, and some of these surfaced and were useful.

Rather than continue with further review of non-verbal techniques with this group as used on a weekly basis, it will be profitable to look at this group and its involvement with the non-verbals in a different context. During the sixth month of my participation with the group, we gathered for thirteen hours at Knowles' home for a day of sensory awareness exercises, non-verbal techniques, and guided fantasies. All but one member, Abby, participated in the "decathlon." Knowles was assisted by his wife in the leadership tasks. A review of some of the exercises is included along with impressions of the effect of the day upon a few of the members, and upon the life of the group.

The day began with each person declaring, in a non-verbal manner, how he felt about being there. Most gave indications of nervousness, and a few were apprehensive. After conversation about the initial nervousness and anxiety, we launched into a series of massages and body slappings (sensory awareness exercises). The first exercise was the foot massage in which the foot was gently massaged all over, and then it was slapped and patted. The final motion was the taking of each toe and pulling and twisting it. This exercise was done with each foot, and each person cared for the (feet of the) partner.

Following the foot massage, we engaged in body slapping. With her back to me, in a standing position, I slapped Katy's back with my two hands, traveled up the back to her shoulders, down her arms to her fingertips, and retraced the route. The second phase took me from beneath her armpits, down her side, across her hips, down her legs, on to her feet, and back up again. The slapping was done vigorously and it was exhausting work.

The partnerships took on a third party, and while one person lay prone, face down, the other two took positions on either side, and in complementary rhythm, tapped, with the fingertips, up and down the recipient's body. After the tapping, the two people, again in unison, pressed on various parts of the person's back and shoulders--with some force.

The three body contact exercises took about an hour, and it was apparent that the group was enjoying them and each other. Conversation was relaxed and spontaneous. The stimulation of the bodies and contact with each other precipitated freer interaction. Much of the talk centered around the feeling of caring and being cared for; of being invigorated; of initial nervousness of touching; of being surprised that the foot massage did not feel silly.

The blind milling increased the tension a little, but because of the prelude of the body contact, anxiety was not paralyzing. Most of the contacts included

explorations of face, hair, and shoulders. There was some embracing. The highlight of the experience was a reconciliation between Joan and Elaine. In the counseling session which preceded the decathlon, Elaine had walked out in response to remarks by Joan. Elaine had felt rejected and had considered not coming to the decathlon. (Note her temptation to utilize her usual pattern of withdrawal.) In the blind milling, Joan and Elaine met, and Joan initiated a reconciliation through embrace and holding.

The day progressed with more touching and other types of experiences: music to inspire drawing; free-form dancing; group dancing; guided fantasies. Lively and bawdy carnival music provided the background for "exorcising the demons," a somewhat undefined exercise in which each pursued and sought to subdue a "demon" he wanted to rid himself of. Leah came after me, threw me to the ground, landed on top of me, and (under control) choked me. As in the press, she had subdued me, and she followed it through with an embrace and then asked me to sit with her for a while, as her husband. For the brief time of the exorcism I was her husband, and she felt good about encountering, subduing, and taking her place alongside of me. At the group session the next week, Leah reported the exorcism experience to have been liberating in her attitude towards her husband. She no longer felt that she had to remain subordinate to him. She felt freer to attempt

direct engagement with him, and her subsequent reports of engagements lack any desire to overpower him.

Connie was the member who most obviously gained from the decathlon experience. A fantasy early in the day seemed to release her to experiment with herself in the context of the day, and she seemed to move with freer and freer participation. At times of "free play" she wanted music so that she could unhurriedly be with herself in dance and also enjoy the others as partners in any movement the two wanted to make together. During the exorcism she and Knowles became fiercely entangled, and Connie reported that she felt good about showing her fangs with a man and not later be clobbered with a retreat, e.g., into alcohol as did her husband. The day, up until the break for dinner, seemed to be one of joyful liberation for Connie. The nature of her liberation was the experience of doing or saying what she wanted without fear of inordinate repercussions. But the brief cocktail hour before the meal provided the context for her experience of great pain.

Connie and I were conversing about the events of the day when she suddenly spoke of her loneliness and blurted out, "I'm so jealous of your wife . . . that you go flying together." (Connie was referring to a fantasy I had earlier in the day of my wife, daughter, and I joining hands and flying, unaided, throughout the country,

enjoying each other and our travels.) Connie cried, put her head on my lap, and sighed deeply over the contrast between her home and that of the decathlon. After a few moments, she gained composure, and offered an embarrassed "Thank you." She seemed to have second thoughts about what she had done, and for the next hour or so conducted herself as if there were no pain.

After dinner, someone requested to be rocked. This was done, and volunteers were solicited for rocking. Connie volunteered. She was composed and seeking the support of the group, but she expressed doubt that the rocking would meet her needs at the moment. Connie was rocked, elevated, and rocked some more. A few of the ladies hummed Gospel tunes, and when Connie was lowered to the floor, she began to weep. She said that when the women began to hum, she thought to herself, "Didn't any of these damn people know a Bach chorale?", but when she identified one of the songs as "Love lifted me . . . ," she was caught by the intense truth of that song at that time. Her tears, she said, were no longer ones of intense loneliness but tears of joy as well that the group was supporting her with its love.

The build-up of the day's experience was not as obvious in Elaine as it was in Connie, but a significant measure of support was offered to her. On several occasions, despite her handicap of great obesity, Elaine

danced alone and with others. Several members remarked, with all seriousness, how graceful she was. Elaine was surprised and deeply grateful for the opportunity to dance and for the sincere comments. I got the feeling that Elaine knew that she was graceful, and though the comments were not surprising from the standpoint of discovery they were very meaningful for her own confirmation.

It was fascinating to experience Cam in the decathlon. Normally a woman who uses religion in a very sick manner, she did little "spiritualizing" of the exercises. She was more willing to share herself and her experience rather than ride in on another's. Of particular significance was a remark she tossed to me at the end of the decathlon as we were drinking coffee and eating pie. "If the rest of you don't hurry, I'm going to be the first one on his lap." Cam did not move, and I responded to her that such a move would be appropriate. She did not respond and seemed to regret the remark. Her regrets crystallized in the next group meeting.

A large portion of the reflections on the decathlon had to do with sexual feelings stirred up in some of the ladies in relation to me. Cam and Connie were the most vocal in their expression of what happened with them. Knowles was not included in this dynamic because his wife had been with him on Saturday and it was through this

discussion of sexual feelings that I became aware of the strength of my male presence in the group.

Cam apologized for her remark at the end of the decathlon, and she castrated her feeling by spiritualizing her sexual feelings. She would neither acknowledge nor deny the feelings, but came to terms with them because of our relationship in Christ (?). The openness of Saturday seemed to be gone, yet there was insight on her part. She said that she feared sitting on my lap because she might be gratifying the sensual under the guise of the spiritual, then go home and agonize over the experience as happened on another occasion. Therefore, it may have been a step forward for Cam to talk about sitting on my lap and to have me acknowledge her wish.

Connie was disturbed and angry about her feelings toward me. Her feelings and fantasies involved my caring for and making love to her, and she insisted that if she could not have the real thing she did not want the fantasies either. It took several weeks of hard work for Connie to stop projecting the blame on to me, but once that was accomplished, we were able to move towards her living with the frustration of a therapeutic relationship and no more.

The decathlon effected a group cohesion that had not been evident previously. A tone of greater openness prevailed and there arose a desire to deal with

relationships between group members as well as give attention to issues brought from the outside. Not so encouraging was the erection of Katy's and Cam's walls again, but the group made the decision that rather than assault the fortresses it would concern itself with those who continued to be open and desired contact.

Group B

By way of review, group B met for one and one half hours each week for three and one half months. The termination was not planned, but was precipitated by a drop of membership to three. Of the five original members, Don, Margot, and Tina remained. Marie left midway through the group's life because she was moving to another city; Ann terminated after two and one half months because of a job schedule; Walt came for two meetings, and for unknown reasons did not return nor respond to follow-up calls. None of the members participated in non-verbal exercises either in the group or through a decathlon, though Don did have a marathon experience midway through our group which included a few non-verbals. This experience was in another setting.

Without exception, group B was made up of lonely people, not one of whom was involved in an intimate relationship with a peer at the time. Each of the members was

pained by this lack, and each of them was reluctant to share the full force of that pain with the other members.

Cohesion grew quickly around the theme of support. While support was a safe level for groupness, it was very meaningful for the members. Ann, Don, Margot, Tina and Marie expressed good feelings about coming to the weekly meetings, and there were frequent extra-group telephone calls and sub-groupings which indicated that the members were glad to have someone to relate to outside of the group meetings. The atmosphere was friendly but not intense, and I was aware of the resistance to keeping the focus of the interaction within the room. The group was reluctant to venture into any depth concerning the intra-group relationships and feelings, and material from the outside, usually valid concerns, occupied a major portion of the group's time.

The group made occasional forays into concerns deeper than the primary one of support, but the excursions were brief, and much of the maintenance effort went into keeping the atmosphere "cool," i.e., avoid stress that might jeopardize the supportive nature of the group. Ann wanted support as she struggled with her separation from her husband. Tina, separated from her husband because of his overseas position, was contemplating making the separation complete. Don, separated from his wife and recently in a new job, was in the midst of wondering if he

could succeed in the new job, in his sobriety (Don was an alcoholic), and whether he too might divorce his wife. Margot, for a long time separated from other people and from herself through her assumptions in living, was trying to integrate herself into a new way of life. Marie, recovering from an illegal abortion and casting about for a new job, had undergone a separation from the fetal life within her and was on the verge of separating herself from her graduate school program. Without exception, the members were in the midst of separation anxiety and were very reluctant to chance anything that would compound the anxiety and forestall new integrations.

It took several weeks for me to discover the nature of the involvement which group B wanted. It would be erroneous to label the supportive nature of its interaction as superficial because support was essential for the continued growth of the members. The dilemma for me was to facilitate the integration of meaningful support with the challenge to utilize the support for venturing into other questions and issues which were being raised. For instance, Tina craved the support of the group, but often would indicate that the support wasn't the right kind or strong enough. The group felt the rejection but was not willing to challenge Tina's rebuff.

Perhaps rocking, group hugging, assaulting each other with positive impressions, or presenting each other

with personal positive gifts would have intensified and made more experiential the support and affection the group members desired. Of less speculative nature is the thought that group B would have intensified and broadened its involvement if it had been together for a much longer period of time. The anxieties of separation are intense, and it takes considerable time to effect a new integration and then venture out. Otto Rank is correct when he speaks of the trauma of separation, and he is equally correct when he discusses the importance of the therapist in facilitating the process of new integrations, a process which cannot be rushed.²

IMPLICATIONS DRAWN FROM GROUPS A AND B

Despite the disparity of the two groups from several essential aspects, some impressions can be lifted out which point to possible implications of the use of non-verbals within the context of an on-going counseling group.

Programatic devices have long been a part of counseling groups, devices which help the group facilitate its interaction. Such devices as role playing, sociodrama, action sociogram, telling a story about the group, drawing

²Otto Rank, Will Therapy and Truth and Reality (New York: Knopf, 1964), passim.

the group, sharing perceptions, or making a collage are a few which are available to a group to enhance its interaction. The non-verbal techniques are another group of such facilitators. As with any devices, the non-verbals catalyze interaction which might not otherwise occur. At group A's decathlon, for instance, it was the rocking which communicated to Connie the support of the group. My conversation with her at dinner indicated that words would not have given her the same support. Elaine had frequently been confronted on the verbal level with her retreat from rejection, but the message had not helped effect a new way of dealing with such situations. When the group formed to reject her, the phenomenon was in the room, and she was able to experiment with alternative reactions.

The non-verbal techniques, like most programmatic devices, are catalytic agents to enable what is happening to emerge into conscious and active awareness, and they are techniques to dramatize for one or more group members a necessary interaction. Thus Connie's rocking translated the support of the group into actual human experience, and through an actual physical experience of that support she was able to appropriate the support for herself. Leah wanted to engage her husband, but she was fearful of the consequences. Her wrestling with me, subduing me, and reconciling with me helped her to participate in a similar engagement with her husband. The blind milling brought to

greater awareness the longing for intimate encounter with others, and it also vivified the anxieties attached to such intimacies.

The non-verbal techniques enable the group to operate on various levels of interaction. The techniques do force in-the-room involvement. Such involvement may have evolved in group B had the group carried on for a greater length of time, but I feel that in the light of so many extra-group contacts, the use of non-verbal techniques would have catalyzed the desire for more apparent in-the-room contact other than the prevailing mood of support. This may have precipitated more intense dealing with the aspects of the separation anxieties of the members. The extra-group contacts of group B raises an issue that seemed vividly enacted in group A through the decathlon experience. Whenever there was a contact of even two of the members of group B outside of the group sessions, the group shared the benefit of what happened. These contacts strengthened the cohesion of the group and the supportive nature of the group increased. The subgroupings did not disturb the group process, but in fact enhanced it.

The tone of group A changed after the decathlon. Cohesion was strengthened. The length and type of involvement allowed the members to experience facets of each others' personalities which were rarely visible within the

context of any one counseling session. Most importantly, physical contact, eating together, dancing, and a less confined atmosphere brought the group together in a different way.

The decathlon of group A and the extra-group contacts of group B were helpful to the lives of the groups because they were shared in the group sessions. The decathlon had a built-in follow-up, and this was one of the strengths of that experience, and the members of group B made it their business to inform all of the members on what happened in the sub-group meetings. Such a variation of pace and involvements seemed to have brought vitality and life into the groups which, in the case of group A was lacking before the decathlon, and in the case of group B, seemed to affect the group process. The most obvious difference in group A after the decathlon was the openness and willingness to work with issues more directly involving the members with each other.

In addition to the unique contributions of the non-verbals in the decathlon experience, there were several components which were not limited to the non-verbal context and had an effect upon the group process. Primary among these was the sustained contact among the members. Even though group A enjoyed a long life before the decathlon, it is a given of a therapy group that the maintenance of the group's intensity, involvement, and

cohesion is a continuous task as the members assemble and disband week after week. Part of each session, at least for some of the members, is utilized for re-acquaintance, settling in, etc. A major portion of such maintenance work was alleviated in the thirteen hour session. Additionally, while it is not difficult to maintain defenses for one and one-half hours, it is harder to do so for one half of a day, i.e., the repeated patterns for maintaining distance become increasingly boring, unacceptable, and malfunctioning for the person and for the group. Concomitantly, sustained contact presents more and broader based opportunities for support. In short, a greater fullness of individual and group lives emerge in the sustained contacts, lives which closely approximate the daily modes of relating allied with attempts at new modes.

Sustained contact is not unique to the decathlon, nor is the effectiveness of the non-verbals to be ascribed to the non-verbals alone. The context of the marathon, for instance, is an important contribution for the reasons stated above.

The above reflections are ones of endorsement, but there are some implications of the non-verbals which are not positive, are at least questionable, and raise issues of basic group process. One issue raised concerns leadership.

The use of the non-verbal techniques and exercises can place the leader in a prominent position which may not be helpful to the group process. The programming of the non-verbals is not an ally to leadership default, and while such exercises may increase member involvement and bring to fuller awareness a person's capabilities and feelings, such benefits do not come without compromise. In group A, for instance, Knowles and I realized that the group became lazy in its efforts to bridge impasses after the non-verbals had been introduced. The principle of diminishing returns became evident. While one function of the non-verbals is to assist persons to negotiate impasses, the number of impasses increased with increased use of the non-verbals. Group dependency increased and the work load was shifting to the counselors.

With group B, the work stayed with the group members, and they determined the nature of their involvement. Leadership problems did not evolve out of programmatic devices, and I can only speculate that group B's dependency would also have grown if the non-verbals were employed. Interestingly, the dependency in group A did not increase after the decathlon experience even though the whole of that experience was programmed by Knowles and his wife. Two phenomena seem to explain this. First of all, the group was in Knowles' home. The setting was different and there was the expectation that he would host

the group. Secondly, the sustained contact of the members fostered spontaneity, and the length of time available fostered inter-dependency and not unhealthy dependency on the leaders.

Excessive or unhealthy dependency can be fostered through the use of these techniques in the course of the on-going counseling group, and this may result in a difficult leadership task, i.e., the members resisting initiation of group action and evolving into a passive and dull group which will prematurely dissolve. The non-verbals need to be used sparingly, and the message clearly given that such exercises and techniques, like verbal interpretation, are for facilitation of the interaction, not a magical manipulation of the process or of the people. The leader himself determines how he will appropriate these techniques, and how, indeed, he will conduct himself generally in his role as a leader.

Along these same lines, transference may become confused as the leader moves in and out from defaulting leadership to programming techniques. It seems Cam was caught in this confusion as she experienced Knowles and me in two different setting and roles. At the decathlon she relaxed and verbalized her sexual feelings, but in the setting of group counseling, she experienced us as more authoritarian and distant.

However, if the exercises are viewed by both leader and members as facilitators, any resulting confusion can be excellent therapeutic material provided the leader is sensitive to the struggles of the members and is able to be responsive to the arising needs and issues.

Leadership, unhealthy dependence, and transference are important concerns, but there are more substantive issues which need to be examined. Chief among them is the exclusiveness of the sensual orientation to life which neglects, denies, or otherwise overlooks the necessity for disciplined and responsible dimensions of relationships with all their social and ethical orientations. The non-verbals are not implicitly sola sensual, anti-verbal, anti-rational, or anti-intellectual. However, the literature about them, e.g., Sense Relaxation³ and Joy,⁴ not only easily leads one into believing that the non-verbals are "sola sensual," etc. but also gives the impression that the non-verbals are a self-contained and exclusive therapeutic means of salvation. The strongest and most effective criticisms of Schutz, Gunther, and other non-verbal advocates is their lack of evaluating their system and work; their avoidance of investigating the dynamics

³Bernard Gunther, Sense Relaxation (New York: Collier, 1968).

⁴William C. Schutz, Joy (New York: Grove Press, 1967).

present in their non-verbals; their apparent indifference to set forth a theory of human personality; and their hesitancy to present a theoretical context in which the non-verbals function. This is to suggest that the non-verbal movement at the present time is functioning on a basis of emotional addiction rather than upon firm, responsible, critical foundations and formulations which can be examined.

The absence of the above foundations and reflections is a matter of serious concern. Theoretically, such absences indicate that the non-verbal movement is in its experimental stage and will clarify its roots and dynamics before offering itself for wide use. In reality, this is not so! Though experimental, the non-verbals are being taken as if they possessed firmly established and well-rooted dynamics and theories. They do not. The exclusiveness of the sensual orientation, for instance, irresponsibly disregards and/or ridicules the non-sensual aspects of a person's or culture's being. Such an orientation makes a hypocrisy of the non-verbals' claim to be in the service of integrating man and helping him to awaken his potential by making such integration and awakening a sensual matter.

I am confident that the non-verbal advocate would denounce the one-sidedness of the above remarks, but reflections on the literature indicate that such

denunciation would come from the advocate himself because of his personal feelings and reflections and not from what has been written, researched, and reflected upon in a disciplined manner. It would seem that while gestalt and humanistic principles have kinship with the non-verbals, no formal tie is spoken of because the non-verbal advocates have been caught up in the techniques and experiences and have not taken the time and the effort to reflect and refine the context, dynamics, personality theories, and, very importantly, how the non-verbals contribute to the whole therapeutic enterprise.

CHAPTER V

MORE SETTINGS FOR THE USE OF THE NON-VERBALS

Thus far, the examination and reflection upon the non-verbals has been from their usage in groups. This is appropriate since most of the employment of non-verbals is in a group context, and the literature on the non-verbals discusses them from a group orientation. The first part of this chapter departs from group usage. The departure reported was deliberate and was made for the purpose of testing out non-verbals in individual and couples counseling. The experimentation was not successful, and while it is tempting to assert that non-verbals are inappropriate for individual and couples counseling, a review of the four situations demonstrates that the failure was not due to the non-group context. Rather, the problems lay with the imposition of the technique, the failure to relate the non-verbals to the core issues, and the failure to operate within the limits of trust in the relationship. These situations are reported in order to illustrate these dynamics and also to demonstrate the need for artistry on the part of the therapist who makes use of these techniques.

The chapter also contains a review of non-verbals in two groups. Whereas groups A and B were constituted counseling groups, the life span of the two groups

examined was one day in the first case and a weekend in the second. The two groups gathered for experiences with the non-verbals, and they dispersed when the experiences ended. The one-day experience was a decathlon, similar in nature to group A's experience, but because of the difference in the type of group, it is profitable to examine this decathlon separately.

The chapter concludes with speculations about usages of the non-verbals in what might be termed non-therapy situations. These speculations deal with possibilities in the context of the local congregation.

THE USE OF THE NON-VERBAL TECHNIQUES IN INDIVIDUAL AND COUPLES COUNSELING

It is significant that what follows is brief. The use I have made of the non-verbal techniques with individuals and with couples amount to two involvements with each. I have done no more, not because occasions have not arisen (seemingly!), but because the anticipated results were perceived to be either potentially damaging or potentially non-beneficial. This decision was made on the basis of the remarks in the Introduction, i.e., the lack of artistry in their utilization in the four situations reported.

Joe, an unkempt semi-drifter of twenty-eight, had been in counseling with me for two months. He had been

unable to hold a job, stay in school, stay off amphetamines, keep a steady relationship with a girl, maintain his own apartment, live away from his parents, keep himself clean, and regularly pay his counseling fee. One night, with more force than usual, he was bemoaning his weakness, incapacibilities, and was using me as the heroic figure whom he could never be. His theme was lack of strength as a man. We went around and around with words, and I proposed that we get down to business through arm wrestling. We took positions on either side of a small table. We wrestled one time. Joe almost gave up during the contest, but when I challenged him in what he was doing, he came on with strength, and in a fair struggle he beat me. Joe was shaken and shaking. He knew that he had won in a fair fight, but he was scared of what he had done. He had beaten me, someone in authority, in a fair fight.

We were able to work through some of Joe's frightened feelings in the course of the rest of the hour, but it is significant that Joe postponed therapy for a few months after this encounter. He is back in counseling, and though the wrestle was a significant therapeutic breakthrough for him (in terms of how he relates to authorities), I believe that it could have been more useful and effective for Joe had the encounter occurred within a group where he could have been supported in his

victory and felt freer to express what it meant for him to "kill the king." Attached to the feelings is a later disclosure that I visibly remind Joe of his father, a father whom he both hates and respects, a father to who he does not feel close or trust.

A group, however, could not (and should not) have rescued Joe and me from the struggle with our relationship, the heart of Joe's frightened feelings. If the non-verbal technique was employed within the limits of trust in our relationship, it was barely inside. It can be said that the arm wrestle was timely, but given a lifetime of shakey relationships and many failures, our non-verbal contact was a little premature. "Barely" and "little" are illustrated through Joe's withdrawal from and subsequent return to counseling. It appears that the arm wrestling would have been a more profitable encounter when our counseling and personal alliance was more strongly established.

A similar experience occurred with Ted. Ted was a young man, married, and operating his own business in the construction line. Ted was compulsive in his activity, and his anger, always apparent, seethed beneath the surface. He often talked of wanting to get a certain contract, but when it was his, the sought-after mountaintop turned into a slight rise in the landscape. After a conjoint session with his wife in which Ted's anger had begun

to surface, he requested a session alone. He was upset with me for some of the things said a few days earlier, but he was reluctant to venture them straight-forwardly. I suggested a push. As with Joe, Ted moved me toward the wall at my back, and when almost the victor, he relaxed and I easily shoved him across the room almost to the wall. Ted became aware of his passivity and renewed his effort. In a fair push, I was pinned against the wall.

Ted made excuses about my shoes, that I let him win, etc. He followed up by saying, "What does that prove?" Though he was not frightened as was Joe, he seemed to be genuinely confused and the confusion was rooted in his frustration of not being able to figure out and be in control of what had occurred. I shared my experience of his strength, his backing down, his anger, and his subsequent desire to analyze. Ted was not receptive and if anything, his anger had increased because of the confusion resulting from the push.

Ted's confusion was appropriate. He did not see nor did I guide us into making the link between the push and the problems he and I were having in relating. In fact, it appears that the push was an inappropriate and unfair gimmick-attempt to get Ted's anger out when, in reality, his obsessive and compulsive life style made most relationships difficult thereby acting as a throttle on his anger for fear of his being rejected in any

relationship. The issue at stake, it seems, was his pain (and mine) of not being able to make contact with me, and to engage him in a push was not in the service of strengthening the relationship.

The experience with Ted is illustrative of two issues which arise in the use of non-verbals. Firstly, the non-verbal technique is useful only in the context of a relationship. The relationship need not be rock-firm and free from inhibitions, but it needs to have a growing edge with substance beneath. Ted and I did not have this. Secondly, the use of non-verbals demands a high degree of artistry, artistry to discern the dynamic at hand and subsequent artistry to respond to the dynamic so that it may be translated into actual human experience. I was not responsive to the dynamic between Ted and me, and in frustration appealed to a non-verbal which was used as nothing more than a desperate attempt to effect action.

June and Dick had been separated for several months. Separations were frequent events in their nine year marriage. Dick presented himself at a loss to put his finger on "the problem," and consistently asserted that he had just lost his love for June. June, at the time of this reported situation, was waiting and hopeful and therefore in control of her impatience and anger. In spite of his appearing on the surface to be bewildered both in his relating to me and in his report of his

actions in the marriage, Dick came across as a man full of much anger. One afternoon, when we moved into the recurring silence that was pregnant for an explosion from either one of them, I suggested an encounter. I positioned June and Dick on either side of the room, and told them to look into each other's eyes as they moved slowly towards each other. They were to do whatever came to them as they moved closer together. Dick was uncomfortable, embarrassed, and angry with me for putting him in this position. June, though nervous, seemed hopeful that this technique might effect movement. They walked towards each other, and Dick opted not to participate from the beginning, i.e., participate in the sense of quietly moving towards June. He put his hands in his pockets, continued his talking, and called the encounter silly. Dick's participation in the encounter was similar to his participation in the marriage.

In reflection, it is apparent that my use of the encounter was a last resort measure to effect contact between June and Dick. This could never have "worked" because Dick gave no evidence of desiring to be curious about his behavior nor had he and I effected a relationship of trust which allowed for the possibility of movement in counseling. Thus the encounter was used irresponsibly, not as a facilitator of therapy, but as a prod to

get Dick to do what he was clearly indicating he did not want to do! I attempted to manipulate Dick.

A near identical situation occurred with Vera and Jon, a young married couple who were experiencing a recurrence of old difficulties. She complained of his not paying enough attention to her, and he considered her to be too demanding. Both of them would attack, defend, and withdraw, usually without hearing what the other said. Some progress was made when each was asked simply to restate what the other had said. They could not do it, and they could not do it consistently. I increased the intensity of this technique by asking them to continue to converse with each other without words, and later to take the other's point of view and communicate it to the other non-verbally. Vera and Jon found it difficult to get involved in either one of these encounters, and they were frustrated and embarrassed. Since part of the frustration and resulting anger had to do with me, the meaning of their difficulty in communicating was submerged under their anger at me for putting them in such a position. As with June and Dick, we had not yet formed a strong relationship and therapeutic alliance which could stand the strain imposed by the non-verbal technique. Theoretically, the technique was appropriate, but in the context of the weakness of our inter-relatedness, it was not

useful. In fact, it catalyzed an early termination of counseling.

The difficulties and failures described with Joe, Ted, June and Dick, and Vera and Jon center around my relationship with them. The inefficacy to establish rapport was not my problem alone, but the abortiveness of the non-verbals was my responsibility. These failures highlight a significant dynamic which seems operative throughout the use of the non-verbals. Without exception, the non-verbals put a spotlight upon the counselor-counselee relationship in a way that is more intense than an exclusive verbal therapy relationship. Throughout this paper it has been said that the chief asset of the non-verbal technique is its power to translate an emotion into actual human experience. This same translation occurred in the cases described above, i.e., the nature of our relationships were translated into actual human experiences, and those experiences in three of the four cases had a negative effect on the counseling. As a total experience, the "translation" was not negative for it clearly demonstrated that at the core of the counseling experience there must be a relationship of trust unique to the counselor and that counselee. If this is absent, counseling will be fruitless.

My experience in non-group settings has not been "successful," but this is not the fault of the setting nor

of the non-verbals. At the same time, however, because of the potency of the non-verbals, the group does afford an expanded base of support, a dynamic which is a major part of the rationale behind group therapy regardless of the techniques injected. The translation of a feeling into actual human experience can be a powerful moment in a person's life, and it is most helpful but not essential to have the presence of a group. The group is not functioning as a bail-out for the leader's responsibility, but its function lies in broadening the support and interaction for such experiences.

THE DECATHON: AN ALL DAY EXPERIENCE OF
UTILIZING THE NON-VERBAL TECHNIQUES

"Decathlon" is Knowles' way of describing the all day experience of participating in sensory awareness exercises and other non-verbal procedures. His brochure describing the Decathlon Growth Groups reads, in part,

In this technological age, being and becoming a genuinely human person is increasingly difficult. The ability to use one's imagination; to expand personal awareness without the use of drugs; to employ all the senses in order to enjoy the richness of persons and things; to feel profoundly; and to become deeply involved relationally--these dimensions of being and becoming human require cultivation.

The Decathon Growth Groups make use of non-verbal exercises and procedures to enable persons to experience life more fully and meaningfully. Emphasis is upon experiencing first and verbalizing about it afterwards.¹

The decathon described in chapter four involved members of the counseling group of which Knowles and I shared leadership. The decathon reviewed in this chapter brought together seven individuals and two couples who did not know each other previously. At the end of the day the participants went their separate ways. There was no follow-up as a group. Most of the participants were involved in counseling, and their involvement in the decathon was at the suggestion of their counselors.

Knowles set the tone of the day when in his opening remarks, he stated that the decathon was to be fun. It is fun to expand personal awareness; it is fun to become more deeply involved with others; it is fun to get in better touch with one's self; it is fun to experience life more fully and meaningfully. Knowles was excited at having the opportunity to assist people towards the widening sensitivity and exhilaration which he was experiencing. His bearing and manner were infectious . . . for a while. All those present were eager to have fun, to expand their awareness, and to live more fully. They dove

¹Joseph W. Knowles, unpublished mimeographed brochure, Washington, D.C., 1969.

into the task briskly, but vitality soon waned. It is through this waxing and waning process that a profitable review of the day can be accomplished.

The first exercise was the body slapping sequence described in group A's decathlon. The people enjoyed the invigoration in the giving and receiving of the slappings. The exercise was non-threatening, and when it was over the group seemed to bubble with chatter but no specifics emerged.

One or two more similar exercises contributed to the light feeling, but the atmosphere became tense when Knowles shifted the focus to a group fantasy. Lying on the floor, each person was instructed to select a peak experience (good or bad) in his life, let the experience "settle in" and become vivid, and with music playing in the background, the persons were to allow the experience to flow and be taken by it. The time allowed for the fantasy was about twenty minutes. The sharing time was dull. Some people reported, in a matter of fact manner, what happened to them. The group was restrained and withholding.

This attitude was the predominant mood of the day. Contacts in the blind milling were quick and superficial. In the the exercise of allowing oneself, with back turned to fall back, in a stiff position, into the arms of

another, all but one person accomplished the task and all approached the exercise as a test, a hurdle to go over.

Valerie and Noel were involved in a heated verbal interchange, and when it was suggested that they continue the engagement through a push, they played around with each others' hands and begged off. The begging off was followed by further resistance of not wanting to discuss the reasons for backing off.

The exorcism of the demons was likewise a dull experience. Contacts were superficial, and each person jumped from person to person rather than becoming involved with one or two at length.

Midway through the day, Knowles stood in the center of the room and instructed each member to walk towards him and then each person was to let his body lead him where it wanted to until it came to rest somewhere in the room that felt comfortable. Everyone became settled in relation to everyone else, but discussion was perfunctory.

Two times during the day, in order to break the boredom that was settling, we were told to be wild Indians, The shouting and dancing was mild, only a whisper of the powerful energies that could have erupted.

Two notable exceptions to the above depressed attitude gave clear testimony to the capabilities of the people to be very sensitive to one another and to make use of their non-verbal capacities.

Early in the course of the day, the group was divided into couples. One of the partners was instructed to close his eyes, and the other was to care for the "blind" partner and to lead him upon an exploration of the house. Valerie allowed me to explore with a sense of freedom undergirded with a distinct feeling that she was taking care of me and would not allow me to be hurt or lost. Her touch was always somewhere on my body. She led me to distant parts of the house and encouraged my exploration of heights, objects, carvings, and sensations of heat and cold. Her gentle and permissive touch struck me as being in sharp contrast to my initial impression of a controlling woman with whom I had been uncomfortable in an earlier conversation.

When I led Valerie through a tour of the house, I wanted to take care of her, and the feeling was heightened by the positive feelings I had for her when she had cared for me. At one point I removed all contact from her in order that she might fully explore the temperature and texture of a light fixture, and the full loss of contact momentarily panicked her.

The group, collectively and through individual testimony, shared warm and happy impressions of the experience. This was in contrast to the other non-verbal experiences, and it seems that the specificity of the task, the relatively non-threatening nature of it, and the

privacy of the partnerships allowed for a more openly-meaningful experience. Also, there was a good feeling attached to a situation of mutual dependency and caring, and not much was demanded of the one caring for. In other words, a lot of rewards came from little effort.

The non-verbal "portrayal of essence" was the most powerful and draining of all the day's exercises, and witnessed to the available potential of everyone involved. Each person selected two people to portray non-verbally his (the chooser's) essence in any manner they felt appropriate. After the two had offered their interpretations, the person, also non-verbally, did his own. Without exception, all the participants involved themselves with great thought and effort, and the minimal amount of discussion which followed was enough to complement the portrayals.

Roy, in portraying himself, moved outside of the room and unsuccessfully attempted to open the door; unsuccessfully tried to make a phone call; unsuccessfully carried some objects from one side of the room to the other. Larry, in portraying Roy, put on a juggling act. He juggled all that was handed to him, never saying no to a new object, and he never dropped anything. Larry portrayed anger, frustration, and competence. Roy was genuinely grateful for Larry's portrayal.

Valerie was portrayed as the successful but lonely hostess by both of the people whom she selected. She presented herself as the person who could easily give of herself and was a fine hostess, but she was uncomfortable receiving and thus emerged as aloof. She appreciated that others saw and experienced her loneliness.

The contrast between this exercise and the predominant superficiality seemed to have two sources. Firstly, the portrayal of essence came late in the day when the group members came to know and trust each other more. Secondly, and of great importance, involvement was not voluntary. When persons were picked they had to perform. Whereas the members begged off voluntary participation and sharing, it became evident that under pressure much feeling and awareness came to the surface. For the most part, the portrayals were meaningfully supportive, and they were given and received as meaningful offerings of one to the other.

The day ended with coffee and pie, and conversation filled with good feelings about the hours of experience. The essence of the good feelings was that each person surprised himself. There were the surprises of the gifts others gave; of the gifts given and how they were presented; of unashamed embrace; of being flooded with warm feelings for several of the people and feeling compelled to express those feelings; of how limited the

repertoires of relationship had been; of regrets that it took most of the day until some measure of freedom emerged. The group departed with no provision made for re-assembly, and the feelings at the farewell were akin to the disciples coming down from the Mount of Transfiguration. It was good to be up on the mountain, and to go down was not altogether welcome even though there had been the experience of the possibilities of new ways of relating and of increased awareness. This is the other side of the "fun" aspect of the decathlon, i.e., there is hard work involved in integrating the new modes of relating.

In the midst of the waxing and waning of the day, what happened? The biggest happening was the opening of possibilities, i.e., the challenging and breaking down of assumptions, perceptions, and ways of relating. For example, Valerie experienced the joy of receiving, and having tasted of that joy, she cannot turn her back on the experience. She must either move ahead with a new vision or painfully live the lie that receiving is dangerous for her. In varying degrees, Valerie's experience was the experience of all the participants. They had experienced themselves and experienced others in relation to them in ways not previously enjoyed. Though these experiences might have been more intense and wider in their expression had not the people chosen to be cautious, they were

nevertheless unique and impressive enough to signal the possible and the desirable.

No so obvious to me is the important question whether any of the participants became more comfortable with their limitations. It is easy to be caught up with the idea of growth in terms of expansion and neglect the realistic limits of growth for some people. Roy and Margaret, for instance, did not go home radically changed people (in my perception), but perhaps the day had meaning for them for that very reason! In other words, in talking about the possible, it is necessary to see the limiting aspects as well as the expansive, and growth does not inherently mean magnificent and obvious enlargement.

From conversation with Knowles, this decathlon was low-key as compared with other groups, but the essential dynamic of all of them is the process of change. The change is not one of radically altered personalities as to make the person at the beginning and end unrecognizable to one another, but change in the outlook and horizons of the person in relation to his personal awareness, modes of relating, sensitivity, and enjoyment of persons and things. For this reason, the decathlon can be an important therapeutic agent, particularly when it is combined with other therapeutic experiences.

The inherent weakness of the decathlon described above was the lack of follow-up. The strength of

continuation with the members is illustrated in the counseling group which had a decathlon experience (group A). Another weakness of this decathlon was the brevity given to talking about a non-verbal experience. The participants had little chance to work over and through their various experiences, and while I believe that experience without interpretation is valid, many experiences without verbalization is not making the most of the situation. It is significant that Knowles now conducts his decathons within a different format. The mornings are spent in the sensory awareness exercises, and the afternoons center around role playing, psychodrama, and other verbal interactions with the non-verbals functioning as aids in the process. He reports that this format increases the quality of the interaction and that participants gain more from the day.

JOY RETREAT: A WEEKEND WITH THE NON-VERBAL TECHNIQUES AND EXERCISES

The format for the "joy" weekend was similar to Knowles' later decathlon format, i.e., considerable time given for conversation, sharing reactions to non-verbal experiences, role playing. More opportunities were given for the persons to share and expand what was evoked from them in a non-verbal experience. The basic "technique" of the weekend was the non-verbals, but they were a starting point in the service of the persons attending.

Nineteen people were involved in the retreat. The group was a mixture of men and women, couples and singles, married and unmarried, young and old. One woman, Julie, was a cerebral palsy victim. The nineteen came to experience more of their potentials and capacities for discovery and self-expression, and they knew that the weekend would center around the sensory awareness exercises and the non-verbal techniques.

The setting and the circumstances of the retreat added significantly to the experience: the name, "joy!," produced an attitude of expectation; the location was in the country with acres of open fields, woods, flowers, and lakes, a setting which facilitated freedom and openness; spring weather allowed for the use of outdoors; each person had his own sleeping room which permitted quiet reflection; two days cancelled the necessity to hurry and encouraged more depth encounters and conversation; the nineteen participants lived and cooked and washed and worked together, and these activities made their contribution to group cohesion and spirit; and the nineteen people had reserved this weekend months before in expectation of a good experience.

After the Friday evening meal and some introductory words by Knowles, the group was launched by a plunge into a non-verbal exercise. The members were gathered in one room and were instructed, at the signal, to get up and

select three people whom they wanted to get to know better. The four would form a group and await instructions. Anxiety soared! Obviously, everyone would not be able to select three. I moved quickly and sought out Barb and Ken. Lisa wanted to get acquainted with me, and somehow Alice latched onto us so that we became a group of five. Ken said that he admired the way I went and aggressively selected some people. He was too scared of being turned down. I was grateful for his feeling, but I also felt that I was anxious not to be left out and moved to insure that fact.

Our group gathered in the entrance hall of the lodge, and for the next one and one half hours we interacted with each other and with ourselves in verbal and non-verbal ways. The format of all the exercises was the same: we lay on our backs with eyes closed while Knowles gave instructions; we carried out the instructions while facing each other; we laid back to reflect on the experience including being in touch with body tension, breathing, heart beat; we let the experience fade; we received new instructions.

One of the sequences was the following: look into the eyes of the members of the group unhurriedly; lie back; what did you feel as you looked into the eyes of the others; what did you feel they were thinking and feeling about you; what image do you have of yourself as you think

of them looking at you? Sit up and verbalize these thoughts and reactions.

Another sequence: what did you want to say to the other persons but held back? What reaction do you anticipate to what you have to say? What three things of esteem and warmth do you want to say to the others?

Only parts of these exercises were non-verbal, but those portions were significant for what transpired in the later interchanges. It needs to be noted that we who had been strangers earlier in the evening, through the events of an intense hour, were involved in intimate and spontaneous sharings. Knowles had forced the members to interact and be involved with one another. Through the various sequences it was demonstrated that strong impressions, reactions, and feelings towards others did exist, and the exercises allowed the members to be in touch with them, deal with them, share them, and experience the closeness that grows between persons who communicate on an intimate level.

Periodic concentration on my body language during the course of the hour revealed that my heart beat slowed and softened, my breathing became slower, and my muscles relaxed.

The evening progressed through several more group-centered exercises and ended with an intensely private experience. We were in two groups. With eyes closed and

with no conversation, we stacked our hands in random order, one on top of the other, in the center of the circle. For perhaps a minute, we raised and lowered our hands. We stretched ourselves in both the height and the depth of the reaching. It was all done slowly and only the instructions of Mrs. Knowles broke the silence. Still with eyes closed, we broke contact and moved back from each other. My arms felt strong, light, and alive, but I felt alone! Then came words like these from Mrs. Knowles. "Feel yourself firmly planted on the ground . . . your feet, legs, hips, stomach, chest, shoulders, arms, hands . . . all linked together. You have moved from intense physical contact with others to contact with only you and your ground. You stand firmly and solidly alone. You are feeling that you can depend on yourself as well as on other people. Remember, there is only one you. There is no one like you . . . no one can replace you . . . you are special. [At this point I found myself squaring my shoulders, lifting my head, and standing erect.] Feel yourself firmly planted. You are special and strong, and only you are you! Good night!"

On the first evening of the retreat, the group experienced the swing between aloneness and community, between individualization and participation. The experiences at both poles served two purposes. Firstly, each polar position is a healthy one, i.e., it is good to be

alone or in community, but secondly, the possibility of being either alone or in community comes only through the experience of being at the other pole as well. Life is lived in the movement back and forth between the two poles. In this connection, it is interesting to note that during the free time which punctuated the weekend group involvements, the retreatants could be seen wandering across the fields mostly alone. Programmatically, the participants swung back and forth between being in the group and being alone.

While Friday night's involvements were solitary or in a group, Saturday morning began with a different mode, the dyad. "Sit facing each other and look into each other's eyes." These were the first instructions to the dyadic relationships. After several minutes of looking, the partners shared impressions of each other and the feelings generated by being looked at.

Another dyadic sequence involved the exploration of the partner's face. Sharing of impressions, feelings, and reactions followed.

The dyadic encounters, reflections, and sharing continued for at least an hour. Worst fears were shared. The whole body was gazed at. A conversation involving the alternating of roles of always agreeing or always arguing was staged. Through it all, time was taken to reflect and share. Most of the dyads reported good

experiences of deepening contact and relatedness. Most spoke of the dyad as an experience of self-confirmation. The flow and the depth of the involvements gave an indication of what was possible in other relationships, and in the case of the married couples who were in a dyad, what was possible for them in their marriage in terms of relating and sharing.

But not all the dyads were a good experience. Julie (the woman with cerebral palsy) and John had difficulty. John quit the dyad, and Julie was angry about the rejection and demanded that the situation be worked through towards some resolution and possible reconciliation.

It seemed that the non-verbal encounters between John and Julie had been disturbing to John, not because of Julie's palsy alone, but because Julie, the palsy, and the circumstances aroused some intense negative feelings concerning his mother which John acted out on with Julie which precipitated his withdrawal from her. The group spent the next two hours with John as the son, Julie as the mother, and others as family members in an intense role play experience which left all of us drained, but which did result in John's working through some grief and anger that had never been expressed, and it became possible for him to reconcile with Julie.

An important function of the non-verbals is illustrated by Julie and John's encounter. The dyad, meaningful in itself to most of the members, became an entree into intense therapeutic work for Julie and John. The non-verbal dyad served Julie and John as any therapeutic method ought: to open the persons to the possibility of achieving greater self-understanding, awareness, and relationship.

The afternoon contained a use of "the push" to move a role play along. Nan (daughter) and Rose (mother) were involved with each other because of feelings stirred in Nan during Julie and John's role playing. Nan and Rose's conversation was polite on the surface, but beneath the cordiality it was evident that Nan was angry and she desired to assert her independence. Mother and daughter went around and around until they were involved in a push. Nan moved Rose to the wall with force and speed, and once she had her "mother" pinned, she said, with viciousness, "I hate your guts!" Silence followed. They both embraced and wept. But a new problem arose for Nan as a result of her emancipation. She continued to relate to Rose as the little girl out of guilt for having pinned her! This feeling was not resolved, but Nan was aware of some of the issues in her relating to her mother.

The weekend progressed in a free movement in and out of the use of the non-verbals both for the joy of what

they were as exercises, and for what they sparked in some of us that needed to be dealt with in an experience such as role playing.

In addition to being a time of relaxed fellowship, mealtimes provided opportunity for meaningful conversation. Sam cooked Saturday morning breakfast, and he was greatly chagrined that there were not enough eggs. The shortage was not his fault, and we came to learn that in his family of origin (depression days) visitors to their farm home were welcomed and made comfortable through appetizing and plentiful amounts of food. Sam could not provide the amount for the group on Saturday, and he felt that he had let the group down and that the group did not feel that he was hospitable.

By Sunday morning's worship service, every person had experienced some degree of encounter with at least one other person: for some there had been reconciliation of feelings, and for others there was unfinished business. All of these feelings came together in the two main facets of the service: foot washing and communion. Len started the ritual of the foot washing, taking a chalice with water and a towel. He chose to go to his wife and washed her feet with his hands.

Pat washed my feet, and there was a unique feeling of being cared for. Julie, shunning assistance, moved

over to her "son," John, washed his feet, and embraced him. There wasn't a dry eye in the room.

The foot washing followed by communion overwhelmed Larry. He had come on Friday night wondering, in a hostile way, whether he was a Christian or not. After being rocked, having a group of people press down on him on the floor, role playing with his wife, washing and being washed, and communing and being communed, he cried " . . . like a baby . . . and I'm not sure that I like it . . . but . . . " Of all the people there, Larry emerged visibly the most different. His face was much less tense and he seemed full of warmth and tenderness. He was not sure whether he was a Christian or not, he said, but he felt that he had come to a crossroads that felt good to him. I suspect that his doubts about his Christian faith were spawned in his loneliness and that the encounters and contacts with his wife and others was a religious experience as love and caring were actual human experiences for him.

As in the dyads, not all the involvements in the communion were positive. Rose was one who professed a faith in God but was critical of any formal practice of religion. She was part of the circle during the eucharist and she wanted to forego the eating and drinking, but she communed, setting aside her personal beliefs in order, in her perception, to remain part of the group. She came

away conflicted because the group had been helpful to her all weekend, and she summed up her angry feelings in one brief projection of blame, "I feel like I've been raped!"

REFLECTIONS ON THE USE OF THE NON-VERBALS IN A RETREAT SETTING

It is my opinion that being away for a weekend or longer is one of the best contexts for the use of the non-verbal techniques. There are several reasons for this judgment.

Firstly, through the use of these techniques and other interactions along with the fact of being together with a group of people, an atmosphere of openness and support is generated. One is in the service of the other. There is the anticipation that loose ends can be reflected upon and brought up later, and there is no pressure that something must be accomplished in a given period of time.

Secondly, the retreat setting has a relaxed and reality-oriented nature to it. The group eats, sleeps, goes to the bathroom, has freetime, gathers informally, etc. The non-verbals, therefore, take on more of a "real" nature, and their relationship to off-retreat life is more readily grasped.

Thirdly, and related to the second point, there was no playing with the non-verbals as in the decathons or even in the therapy group context. In the context of the

weekend, it was easier to take hold of a theme that is arising in the group at any one time and make use of a non-verbal technique that is appropriate. Also, as group cohesion and openness grew, non-verbal ideas emerged from the group itself. It was as if the group became aware of fuller ways of relating and experiencing and sought to enhance these ways.

Fourthly, time allowed for and personal needs required more than non-verbal exercises. As a result, the non-verbals more obviously served in the task of awareness and therapy than exercises done in a calisthenic manner. In other words, there was a healthy balance of exercises for the joy of awareness and touch, for instance, and exercises which facilitated growth and, say, intra-psychic awareness, e.g., Nan pushing Rose.

Fifthly, there was opportunity to gather for some theorizing about what was happening to the group. There was time available to gain some intellectual understanding of what was being encountered. One such time was Saturday morning when Knowles shared with us "the pot," an image he borrowed from Virginia Satir.

The "pot" image is from the farm. Almost every farm family had a huge pot that was used for numerous functions: making soap, fertilizer, hominy, stew and for bathing, washing, and cooking. The pot was always there, either inside or outside of the home. The pot was either

empty or filled, partially or fully. When filled, it could contain just about anything.

The "pot" of people is distinct from the head. It is muscles, tonus, skin, guts, and sensations. It is those things which make up a significant part of our reactions, and as with the pot on the farm, we need to ask, "With what is my pot filled, and who fills it? Is it full or empty? Is it full of good things or junk? Do I fill it and empty it, or do others do the filling and emptying?"

Sometimes there is a conflict between head and pot. They are not in agreement, and this may be appropriate. However, too often there is a yielding to one or the other and messages are sent which are not appropriate. Rationality replaces the sharing of a "gut" response; placating replaces confrontation; explosions and character assassinations send legitimate anger out of control. It happens that there is a response on two levels, pot and head, and while it is true that some reactions are all "pot," it is more common to neglect the pot and use the head.

The non-verbal exercises seek to get persons in touch with their pots, and when more and more contact is made, persons are able to gaze into their pots and find out not only what is there (or not there), but also who is filling it up. The freeing aspect of being in touch

with the pot is not just one of freer "pot" responses, but it also allows the person to integrate more fully his pot and his head so that his reactions are more fully him . . . head and pot together.

The "pot" message was clear and descriptive, and the group was able to appropriate some of the principles as one means of assessing the interactions which occurred.

Sixthly, the use of the non-verbals fosters leader dependence. The life of the weekend satellited around the work of Dr. and Mrs. Knowles. This is a given in the extensive use of the non-verbals, and for a short period of time a dependency upon a leader to help the members gain greater awareness is appropriate and does not need to be examined as a therapeutic issue.

Finally, the use of the non-verbals can be an excellent device for evoking the potential of retreatants. Since the members participate in search of greater joy and awareness and since an assumption of this paper is that there is a vast reservoir of untapped potential in all of us, it seems to follow that the non-verbal methods are a powerful tool for catalyzing the power inherent in these two working principles. The retreat is a time and a place set apart from the normal place and function of living. There is the expectation that the time spent will be different. The use of the non-verbals is different, and retreatants will be more open to experimentation and

more receptive to involving their bodies, to experimenting in new ways of relating, and to foregoing verbalization.

In other words, the retreat setting inherently carries the expectation of, and openness to, experimentation. People make retreats with the hope of changing and/or increasing their tools for living. The non-verbals are a valuable and responsible response to the expectations and atmosphere of many retreats.

At the risk of sounding apologetic, a reporting on parts of the joy weekend is ineffectual. The "results" came in the totality of all the interactions spread over the two days. I felt close to the people on the retreat, and both regretted leaving and rejoiced in the possibilities which were opened. Julie expressed the feeling best. "If I can participate in a weekend like this, why do I have to go back there?" (The Home for the Incurables)

SPECULATIONS ON OTHER USES OF THE NON-VERBALS

My personal experience with the non-verbals includes what has been mentioned in this chapter and in the experiences of chapter four. These are but a fraction of the possibilities. The extensive work being done at Esalen, my conversations with Knowles as he talks of the use of the non-verbals in worship services, and other pieces of information concerning the use of the non-verbals together with my experiences, reflections,

readings, and conversations lead me to believe that the non-verbals have a potentially wide application, not because they are a super-fine gimmick but because they seek to awaken more of man and sensitize him for fuller and more meaningful participation in whatever he does, and to enable man to appreciate more fully the depth and breadth of human relationships. Therefore my speculations do not follow the line of dreaming about something new and different, but of dreaming how what already is can be improved, made more meaningful, and participated in with excitement and vitality. Most of my speculations center in the retreat principle, and my thoughts are limited to what is feasible within the structure of the local congregation.

Many congregations have leadership training programs of one kind or another. Such training could be greatly enhanced through an annual retreat which has as its goal the improvement of leadership and the increase of the creativity of the groups involved. It is important to realize that such a goal is unapproachable apart from the persons involved. Concern for the leaders needs to come on two levels: how they relate to their fellow leaders in the task of leadership training; how they relate to the members of their groups as they lead. Therefore, before the review of programs and theoretical conversations about leadership, the leaders need to interact with one

another on a level that at least approximates intimacy, and they need to increase their own personal self-awareness so as to be in some position to evaluate how they interact with groups.

The weekend might begin with a barefoot walk, in silence, with the group winding its way through the retreat sight hand in hand. There might be dyadic encounters which involve exploring one another's face, non-verbally being eyeball to eyeball, or dancing with a partner fingertips to fingertips. Blind milling, free-form dancing, and some body slapping might also be appropriate ways to force the group into encountering one another as persons, sharing impressions, expressing selves in unaccustomed ways, and becoming a little more aware of the potential and sensitivities available.

The encountering or personal awareness thrust can be combined with discussion about leadership and groups utilizing the ingroup/outgroup technique. Each person has a partner who observes (from the outer ring) how he (in the inner ring) conducts himself in his conversation and relating to others. The observer may choose to cover his ears and gain impressions only by watching body movement and facial expression.

The purposes of the above exercises are twofold. Firstly, if there is to be meaningful leadership training and talk about groups, the people need to be free to

converse openly and directly. Too many meetings are unproductive or boring because there is unfinished or unexpressed business that underlies the set agenda. Secondly, leadership vitally involves the leader as person, and it is fallacious to talk about leading and not have the leaders involve themselves person-to-person so that they may gain some insight about themselves. I believe that the non-verbal techniques lend themselves to such an enterprise (as do other techniques), and also have the unique contribution of being able to broaden the sensitivities and modes of relating of the people involved. Body and sensory awareness exercises are fun in themselves and there is a contagion of joy as a group of people discover together dimensions of their own awareness and sensitivity which had lain dormant. There is a freeing aspect which may help leaders relate in a less encumbered manner with one another primarily because they are in greater touch with their uniqueness and strength and fear less the reactions of others. It seems to be axiomatic that as personal awareness and sensitivity increases and one's own potential is being uncovered, the person relates and involves himself both from a position of greater strength and with greater openness and willingness to risk himself in relationship. Therefore, if leaders grow in personal awareness and sensitivity, the subsequent

interaction among themselves and with their groups has the potential of being more meaningful, direct, open, and productive.

This same kind of retreat could be helpful for the church council with the pastor included. Too often there is a gulf between the pastor and those with whom he is supposed to work closely, and if the relationship is to be an effective and enjoyable one, the gulf must be bridged. For such a retreat, a leader from outside of the congregation is needed.

Teacher training can adopt the same procedure with perhaps more emphasis upon growing personal awareness than upon techniques and curriculum.

A retreat which involves a large amount of touching and opportunities to reflect and converse about the touching has the potential of being meaningful for the teenagers as they struggle in the identity crisis. What does it mean for them to touch one another and be touched? Eyeball to eyeball contact without words and the opportunity to talk about the feelings and issues raised are ways to deal with the teenager's wonderment of how he impresses others and how he fits into the group.

Such a retreat for the teenagers might be an exciting way to begin the youth program for the year or as a starter for a teen discussion or counseling group. Important existential issues such as loneliness are a part

of the teen world, and a group that has experienced literal contact with each other may be the place for the teenager to go with his pain.

The young adult age group, which Erikson describes as the ones searching for intimacy,² could seize and struggle with non-verbal contact exercises with great force and profit.

As mentioned in chapter three, Carl Rogers is championing the restructuring of the educational processes, and one of his suggested tools is the encounter group which cuts across the school population lines. Since all congregations have some type of educational program, encounter groups, weekend retreats, and regular meetings involving faculty, students, administrators, and parents could be the setting to work in improving the educational processes which might begin by working to improve the relationships of all the people involved. It might be productive to have the experience, reflection, and sharing of how a pupil felt about exploring his teacher's face, or how the principal felt in blind milling. Again, these are personal issues and opportunities for persons to hear others and themselves react to

²Erik Erikson, "Identity and the Life Cycle," Psychological Issues, I:1 (1959).

themselves. For too long this personal element has been neglected in the educational process.

I would suggest that any group in the church could profit from some mode of experience which would force the members to relate to their colleagues. Personal awareness and relationship to one another is at the heart of the process and life of a group, and not only would such interaction enliven the group, but it will enable the members to look more openly at the purpose and the direction of the group.

The staff of a church can become stratified as may happen in an educational unit, and divisions can result in each person's withholding an essential part of himself from the other which is both detrimental to the person and to the administration of the church. Regular staff meetings or a retreat which comes to terms with the nature of staff relationships is a crucial part of administration.

It is interesting to note that while descriptions of a congregation are, "community of faith," or "body of Christ," the worship service, the one time that most of the congregation gathers together, is usually conducted along the lines of a private experience, and that experience is usually verbal and auditory. The visual participates through the changing of the vestments and paraments, and the eucharist involves taste, but by and large the experience is visual and auditory and there is little

variation in these. It would seem that if more congregations ceased to lock people into pews and allowed for freer movement, such stationery functions as preaching, participation in the eucharist, and baptism could take on the dimension of movement and greater participation, e.g., the congregation gathered around the child and family in the sacrament of baptism.

There is a need to be open to other than the verbal and auditory in our experience of God and of one another in the faith. The dance to illustrate the reading of a Scripture lesson; the preacher and the congregation acting out the story of the blind man touched by Jesus; turning to the person next to you and non-verbally reaching out and taking some of his burdens (Galatians) . . . these are not break-up-the-routine gimmicks but could be a means of making more alive and realistic the involvement of persons in the process of worship, reconciliation, and faith.

Implicit in these speculations as in the retreat, decathlon, and counseling group is the desire to evolve functions which are more fully person-centered. This is one of the prime tasks of any therapeutic movement and a valid standard for the measurement of any technique. The non-verbals can serve in this capacity. But always there must be the recognition that non-verbals are not gimmicks

or tricks. They are potent therapeutic techniques which require artistic use and utilization in a context which allows for and encourages reflection upon the experiences. Included in the artistry is the need for a therapist or retreat leader who is knowledgeable of and sensitive to personality and group dynamics in order that the non-verbals which are used are part of the process and are meaningful facilitators.

CHAPTER VI

SOME PSYCHOLOGICAL AND THEOLOGICAL IMPLICATIONS OF THE NON-VERBAL TECHNIQUES AND SENSORY AWARENESS EXERCISES AND THEIR RELEVANCY TO PASTORAL COUNSELING

The revised model for pastoral counseling as developed by Howard J. Clinebell, Jr. offers both a perspective and a description of pastoral counseling which is responsible and clear.¹ In addition to this model being one which speaks to the counseling ministry of the pastor, it also seems to be a reflection of the trends of the contemporary therapeutic schools. The thrust of the revised model is a present one with accents on uncovering potential, confronting realities in persons' lives, changing behavior, and improving relationships. It is an action-oriented model which focuses upon contemporary relationships with people and situations.

With the revised model for pastoral counseling established as the ground, three figures or themes are offered from the non-verbal movement: process, experience, and artist. Through the interplay of the figure (revised model) and ground (themes), some of the theological and psychological implications of the non-verbal

¹The model appears on pages 7-8 of Chapter I.

movement emerge, and the relevancy to pastoral counseling of the non-verbals is discussed.

The non-verbals are not without their dangers, shortcomings, and limitations. Some of these have been mentioned at various points throughout the paper, and a fuller expression of them is included in the discussion of the three themes and in the concluding remarks.

In essence, this chapter is a critique of the non-verbal techniques and exercises. Perry London, writing in Modes and Morals of Psychotherapy,² suggests that from a scientific standpoint, a therapeutic system can be evaluated only by its techniques. To evaluate its doctrine of man and social philosophy are moral, not scientific criticisms. So be it. It is essential to examine all three of these areas in order to make some kind of determination about the non-verbals.

PROCESS

At the time of this writing, the decade of the nineteen seventies has been launched. "Launched" is used purposefully because of the expectation that all forward movement in the coming decade will be rapid and forceful. It is incredible to ponder the changes which were a part

²Perry London, The Modes and Morals of Psychotherapy (New York: Holt, Rinehart, and Winston, 1964).

of the past decade. To move from a suborbital flight to men on the moon in less than ten years is staggering, not only because of the feat itself but also for what this kind of advancement signals in terms of utilization of natural and human resources, possibilities in all areas of living, and the threats as well as the joys of continuous and rapid change. The listing of the changes extends on, and one of the most perplexing and frightening aspects of the changes is that they are fraught with ambivalence. One of the confrontations is the realization that fewer and fewer events and circumstances carry clearly right and clearly wrong connotations. The facets, implications, repercussions, and involvements which result from today's events are multitudinous and complex and frequently preclude absolute judgment.

Another message of change as it is now experienced is that there is a shift away from goals and ends, away from laws and rules, away from doctrines and forms. Such a shift does not necessarily mean that goals, ends, laws, rules, doctrines, and forms are irrelevant per se, but the shift suggests that to gaze only at the end of the journey is to act irresponsibly and to avoid the importance and the implications of how the end of the journey is reached. Phenomenology and process are the important considerations today, not because they are a sophisticated fad but because process and phenomenology are responses to the modern man

who no longer blindly moves along without questioning his existence and his immanent place in it. Modern man is concerned with the here and now, with what is happening, with the processes of which he is a part. He is restless and eager to explore and is dissatisfied with those structures which are rigid. Moreover, a significant portion of today's people place less emphasis upon answers, solutions, explanations, and conclusions, and are more involved in personal and interpersonal enlightenment and in the necessity to do their own thinking and working out their own choices.³

Implicit in the process view of life is the transition from one image of man to another. At the time when rules, doctrines, forms, etc. were an unquestioned way of life, man was an object that was determined by the forces which moved him. More and more man is viewing himself as the determiner of his own destiny and is rejecting the notion that he is the helpless victim of all that goes on around him. The increased questioning of the Freudian view of man is an indication of this trend. To take a stance as the determiner is to take seriously the processes by and through which man determines his destiny. We

³ Abraham Maslow, "Human Potentialities and the Healthy Society," in Herbert A. Otto (ed.) Human Potentialities (St. Louis, Green, 1968), p. 64.

live at a time in which man has a sense that there is little he cannot do. Bold experiments are being conducted with the aim of creating life itself, and while theology once emphasized man as God's creation, man as co-created now receives prominence.

Fluidity is replacing rigidity in how man views himself and in what he feels he can do and become. The possibilities are regarded as boundless and therefore attention is focused upon the potential and capability of man. It is not that forms and doctrines are considered wrong but rather that they are viewed as limiting, they are restricting the expression of man's potential.

The non-verbal movement is an expression of a fluid and process view of life. As mentioned in the preceding chapters, the non-verbal movement assumes a high degree of potential and capability in man that has only begun to be realized. The non-verbals express that a major portion of man's creativity is dormant because a deterministic view of man prevailed which was accompanied by rules and forms which stifled rather than served man. Since determinism is losing acceptability, the focus falls upon man and how he goes about approaching the goals. Since change is being recognized as one of the basic elements of the universe, man is setting himself to the task of becoming more aware of the intricate patterns of change in life and seeking to understand a few of the dynamics of

the patterns so that he might be able to choose his life with greater freedom. In short, man is becoming greatly concerned with tuning in on himself, of increasing his awareness of what is occurring to and in him at any given moment. His concern is being rather than performing, relating rather than going anywhere.

To be turned-on is to be with it, into it, right there; to be fully present at whatever one is in at a particular moment and ready to accept the next moment, whatever it might bring. It is not a matter of performing well but of fully being; not a question of developing a mature attitude toward adult responsibilities but of experiencing anger, love, grief, and joy, perceiving subtle inner and outer events and relationships and responding to them clearly and directly.⁴

Gustaitis summarizes the process theme which is prominent today, a theme which finds one of its expressions in the non-verbal movement. By implication Gustaitis asserts that the only way of life that makes sense is to build on the acceptance of change. Fixed forms and doctrines may cut us off from the rhythm of our own lives and may serve as barriers to our own senses.

Some of the implications of a fluid and process view of life as illustrated in the techniques and philosophy of the non-verbal movement are profound and exciting, and these implications raise issues which speak to the essence of the Christian faith.

⁴Rasa Gustaitis, Turning On (Toronto: Collier-Macmillan, 1969), p. x.

A prime theological implication is the testimony to the living and creating Spirit of God. In the Biblical tradition, it was felt that the closing of the Old Testament marked the end of God's appearance to man. This view was re-ordered with the experiences recorded in the New Testament, but the same tendency of calling an end to God's direct working was present. It was vigorously stated that the Holy Spirit was present, but essentially the work of faith was an imitation of Christ. In effect, the Spirit lived in the forms and the doctrines and the formulations handed down.

Contemporary theology and psychology, fertilizing, and sharing with, one another, assert that the two testaments are openings, they are the beginnings for man's relationship with his God. There are new doors to be opened with each new context and though another testament may not come into being, present day experiences cannot be termed any less valid or inferior to those recorded in the Scriptures.

There is epitomized here a principle that expresses the essence of religious truth. It is particularly pertinent in our time of history. This is the recognition that the reality of the spirit as the power behind religious experience does not depend upon the specific content of rational doctrines believed as truths. On the contrary, the reality of the spirit

moves more fluidly and more profoundly without doctrines. It loses vitality when it is hardened into fixed forms.⁵

Doctrinally speaking, there has never been an assertion which contradicts the essence of Progoff's statement. God's Spirit has always been talked about as being alive and present and active, but traditional theology relates the Spirit's present activity to the normative activity recorded in the Bible, and the confessional denominations make a second relationship with their corpus of doctrinal writings. The resolution of the resulting conflict, i.e., between Progoff's view and the view of traditional theology, would be easy if the views were at all points distinctive. However, neither the Bible nor the confessional writings postulate a static view of man, nor does Progoff believe that all forms and doctrines are useless and irrelevant.

The traditional context of beliefs has lost its relevance for large segments of the population. One cannot merely appeal to old doctrines, nor even to the symbolic language of the Bible. It is not that the insights of traditional religion are not true; it is simply that their relevance and meaningfulness is not felt strongly enough in the modern situation of life to be psychologically effective.⁶

The key word in the above statement is "merely." A blind appeal to tradition or to the Bible may carry with it the

⁵Ira Progoff, The Symbolic and the Real (New York: Julian Press, 1963), p. 210.

⁶Ibid., p. 14.

connotation that little has occurred or is happening with man since the time that doctrine or Biblical passage was written. At the same time, however, we can easily claim a position of dangerous arrogance if the Biblical or doctrinal insights into man, his condition, the working of the Spirit, etc. are regarded as ancient and irrelevant relics. The process or fluid view of man must take into account the processes which have preceded contemporary times. It is fallacious to assume that because there is a radical shift in how man views and regards himself that all that has preceded it is in error and to be disregarded.

Of no small importance in this regard is the statement of faith that the Bible is the word of God, and it cannot be easily dispensed with because of such a faith statement. However, an appeal to Scripture is worthless if that Scripture is not studied and re-examined with the expectation of gaining fresh insights into the nature of man and his existence. Each new age with its perspectives and tools has a contribution to make in a fuller understanding of what the Bible says to, and about, man. Progoff, again in his poetic/prose style, writes of such study from his perspective of a psychologist.

The modern art of penetrating to the deep place of the psyche provides a means of re-establishing contact with the continuity of religious experience in past centuries so that the spirit behind those experiences can return to life and grow anew. The psychological

way can achieve this because the insight it brings into the symbolic style of the psyche overcomes the literalism of traditional interpretations of the Bible . . . Knowing this, we can perceive the essential equivalent that exists between Biblical encounters with the spirit and modern depth experiences. Both are entrees into the spaceless space of the psyche and touch reality there. . . . Far from breaking with religious traditions, the psychological way brings a perspective and a methodology by which Biblical experience can extend itself and fulfill its promise in modern symbolic forms.⁷

It is important to understand that when Progoff speaks of "modern symbolic forms," he is not only referring to a new set of symbols that may be more meaningful at this time in history, but he also speaks of symbols, old or new, in a process manner.

The image of the holy city, be it Mecca or Jerusalem, is a symbol that represents the relation to what is real in human existence. To reach the holy city is, symbolically, to have attained the point of ultimate realization. But to attain that level of awareness is not like an object that one is given. It is not a physical thing to hold, nor is it a doctrine to believe. Mecca is the symbol acting itself out, unfolding in the course of the journey. The symbol expresses the goal which directs the course of action, but the goal is not separate from the steps by which it is reached.⁸ (underlining mine)

Another facet of the living and acting Spirit of God in the sense of teleology which is expressed in the writings of the humanistic psychologists and is acted out in the non-verbal movement. Charlotte Buhler quotes James F. T. Bugental as saying, "Man's intentionality is the

⁷Ibid., p. 217.

⁸Ibid., pp. 213-214.

basis on which he builds his identity, and it distinguishes him from other species."⁹ My own belief is that man knows, innately, that he is a person with purpose. A sense of intention is part of being human, and man looks for this sense of intention to be confirmed. In theological terms, he knows that he comes from God and is going to God, and the journey to and from God is not a meaningless wandering cut off by the accident of death, but a purposeful living interrupted by death and continued in a life after death.

The non-verbal techniques and sensory awareness exercises can function as confirming agents of man's purpose, and the confirmation comes in the process and the doing of an exercise, not in the magical revelation of a distant goal. The non-verbals can be one way in which a person meaningfully participates in the evoking of his and another's potential, and through this experience he may begin to uncover meaning in his own existence. When a person is alive in the moment, as can happen in the non-verbal experience, he may be "turned on" to his capabilities, his senses, his awareness, his uniqueness. What once was overwhelming anxiety can become excitement, and the energy which was used to hold a man defensively

⁹Charlotte Buhler, "Some Observations on the Psychology of the Third Force," Journal of Humanistic Psychology, V (Spring 1965), 55.

together may turn outward. He may become freer to reach for the limits of what is possible for him, he may become freer to be more of who he uniquely is, to accept this and the next moment for what they are and what he will be in them.

For all its contributions, the process theme as expressed in the non-verbal movement is not without its limitations and dangers. Pre-eminent among them is the tendency to discard, negate, look down upon, or otherwise disregard forms, doctrines, structures, and formulations in a blind embracing of the present. Relatedly, the past may be ignored as an irrelevant entity, and only the now considered important. Not only is such action unrealistic and irresponsible, it is a misrepresentation of true process, as was pointed out above in the discussion of the Spirit of God. Process is a continuous action, a systematic series of changes that includes not only a recognition of one's past but also a dealing with that past. There is the danger of being so enamoured with the present focus of the process view that the past is rejected as meaningless and excessive. While it is erroneous that man is fully determined by the past, some of that past is present reality which must be dealt with for full growth to occur. To cast out the contributions of analysis, for instance, is an irresponsible action.

A second danger of the process view is a false sense of the simplicity and ease with which growth and awareness occur. It is fallacious to assume a person can move from dullness to awareness without encountering terrors along the way. An ego-shattering experience is not likely on a blind walk, but it can be close at hand in the break-out or in blind milling. This is to say that adventures in experiencing awareness can be powerful, disturbingly so at times, and the enthusiasm for non-verbals frequently overlooks this possibility.

Thirdly, a process view of life is not a guarantee of "success." For this reason the comments supporting the process view are written using "may" and "can." The process of the non-verbals is not a certain road to awareness and discovery of potential. The exercises and techniques are fallible and the variable of the human person is real in the non-verbals as in any other therapeutic process. It is delusional to regard non-verbals as the royal road to health. They offer the promise of significant and inciseful movement, but they are not a "sure thing" nor are they sufficient unto themselves.

Finally, the process theme as illustrated by Gunther in Sense Relaxation¹⁰ and Schutz in

¹⁰Bernard Gunther, Sense Relaxation (New York: Collier, 1968).

Joy¹¹ propose a view of man which is excessively positive and optimistic. The "non-verbal man" is inherently good and always moving towards the good according to these men. Little if any room is given for set backs, and it seems fair to state that the demonic and the mysterious aspects of man are not given full recognition. While the Jungian thrust of man's not being totally rational is recognized through the non-verbal techniques, the Jungian outlook of man's being totally reachable does not appear to be seriously considered. The dualism of the apocalyptic literature, e.g., Daniel and Revelation, is disregarded in favor of Zen's non-dualistic perspective. This is a serious theological issue for it brings to the fore the question of the sinfulness of man and the question and the place of the demonic. It seems that Gunther and Schutz have chosen to disregard these issues.

Not only do these observations about the "non-verbal man" suggest that the totality of man has not been considered, they also imply that the "non-verbal man," because of the seeming total optimism, is every bit as determined as the Freudian man. The determinism is softer and more pleasant, but it still emerges as determinism.

¹¹William C. Schutz, Joy (New York: Grove Press, 1967).

It is interesting to see that something vital was lost in the expression of the humanistic thrust about man when this thrust was expressed in the non-verbals. The humanistic viewpoint does take cognizance of the totality of man as it recognizes the threat of non-being, the courage to be, man's sinfulness. Somehow, these important issues are not (prominently [?]) a part of the non-verbal perspective.

Despite the serious limitations and hazards mentioned above, the non-verbals have contributions to make to pastoral counseling in the light of the process theme.

"Maximizing and utilizing one's personality resources" is one of the goals listed in the revised model. The heart of the non-verbal movement is to help persons discover more of who they are, to be more fully aware of their "positive personality resources." This happens not in one glorious revelation, but is a process that extends over the whole of life, a process which announces to man that he has much to say about the determination of his own destiny.

The movement towards greater awareness of one's resources can also have a salutary effect on the relationships of which he is a part. To view relationships as an ever-becoming phenomena rather than a qualitative standard to be reached is a significant discovery. The interplay between the growth of relationships and the ongoing

discovery of potentials and capabilities is an adventure that can be fully appreciated when the persons are committed to growth and process rather than ends and forms.

Care must be taken that all structure is not discarded as comes the temptation to discard all the past. Life is lived in the lively tension of dynamics and form (Tillich), and both poles are needed for effective living even as individualization and participation are needed. To do away with all structure is to invite chaos, thereby negating the possibility of making any sense out of the process or the dynamic.

Finally, in connection with process, teleology or purpose or intention is a profoundly moral and value-oriented concern, and one of the main goals of the revised model for pastoral counseling is that the ultimate concerns receive careful attention and expression.

EXPERIENCE

A significant shift is occurring in some key words which are part of the therapeutic enterprise. Carl Rogers' client-centered therapy, among other things, placed a high emphasis upon how the persons feel. "How do you feel?", with the myriad variations on that question, became the key that helped unlock stifled lives. The thrust of the question was to complement the intellectual and analytical processes of the person and touch him

more fully where he lived and hurt. The emphasis upon feelings was a major therapeutic breakthrough.

At the present time another dynamic is making its mark on the therapeutic scene. "What are you experiencing?" is the query alongside of, or replacing, "What are you feeling?" In some contexts there may be little difference between the two questions, but essentially there is an important distinction. To focus upon the experience of a person is to attempt concisely and accurately to capture what is happening to the person at the moment. A feeling may be diffuse, stale, or a recognition of only part of what the person is experiencing. To work with experience is to involve more of the person in the task and to steer away from the danger of passivity as the person reports on his feelings. This is not to say that the sharing of feelings is not significant or non-therapeutic. Rather, the process needs to be taken further because, for example, little may be accomplished if the person simply reports that he is angry however vigorously that may be done. A false illusion has gripped some therapists that therapy is a success if feelings come out. Feelings unrelated to the experience which spawned them are abstract, and it is a prime therapeutic task to link the feelings with the total experience of the person so that growth, awareness, and freedom may be effected.

Woven throughout this paper are reports of non-verbal experiences. The experiences can be classified under two categories: firstly, the sensory awakening exercises which are done in their own context for the enjoyment and experience of the resultant sensations (blind walk, body slapping, exploration of life space); secondly, those techniques injected into the process of therapy in order to facilitate and accelerate therapeutic action (the push, break-out, arm wrestling). In both of these classifications, there is a single basic principle operative: the non-verbal exercises or technique is an attempt to translate a feeling or emotion into actual human experience. With the first category there is an assumption operating, namely that all persons have the desire, the striving, the feeling to act on their capabilities and to increase their awareness--to a greater or lesser degree. (I agree with this assumption.) The sensory awakening exercises translate the appropriate feelings into actual human experience thereby helping the persons to realize some of his strivings and encourage continued growth in awareness and relatedness.

The second category does not operate with assumptions, but rather utilizes the basic principle in a direct manner: non-verbal techniques can translate a feeling into an actual experience; can translate the rational into the experiential so that the person

literally encounters what he is sensing and may be assisted thereby in dealing with an issue because of the clarity and reality of the experience. The non-verbal experience is to be combined with other dimensions of experience such as the rational, intellectual, and verbal in order to make the fullest use of the non-verbal experience.

Such non-verbal experiences have their value in the contribution they make towards a person's growth and development. A prime obstacle to a person's continued growth, learning, increase of ability, or continuance of functioning on the level already attained is discouragement and doubt about one's abilities. Non-verbal experiences can allow the person to experience, even temporarily, the potentialities and capacities which are his.¹² They can alert the person to what is possible for him, and in the therapeutic context, he can have the opportunity to experiment with some of this potential. Progoff speaks of this potential in a meaningful way.

Human beings live as though in a sleep. Like cattle, they go through life automatically chewing their cud of superficial opinion never becoming aware of the superior food that lies latent within their capacities of knowledge, hidden and unused, but

¹²See report on decathons, pp. 105-112; 134-143; and Joy Retreat, pp. 143-153.

available to them. They have to be awakened from their unawareness and goaded onwards towards new recognitions of meaning in life.¹³

Progoff speaks an important truth, but as in the discussion of the process theme, there needs to be the recognition of the seriousness, limitations, and the implications of fostering experience. All of the comments pertaining to these matters stated in connection with process can be repeated here: experience in the now does not signal a disregard for the past; experiences can be full of trauma, i.e., they are not always pleasant and ecstatic; experience is not an innately successful mode of therapy; man is full of mystery and not wholly available for experience. Emphasis upon experience has created its own unique problem which is of great potential danger. This danger is an anti-intellectual, anti-reasoning, and anti-verbal mood which wants to deify the feeling dimension of experience and relegate all else to lower levels. The danger of this approach lies in the inherent self-defeat not only of the experience but of the therapy as well. " . . . full liberation of the human potential requires a unification of the intellect and the senses, an ecstasy of the mind as well as the body."¹⁴ Blanchard

¹³ Progoff, op. cit., p. 45.

¹⁴ William H. Blanchard, "Ecstasy Without Agony is Baloney," Psychology Today, III (January 1970), 10.

aptly recognizes that unless there is full integration of the experience, the experience is an isolated one and the concern for the whole of man is not actively carried out. The integration may be carried out through a sharing of experiences, a recording for later reflection, or at least by the express announcement that a focus upon a physical experience is not meant to exclude intellectual awareness or rational reflections.

A responsible use and encouragement of experience can be an effective therapeutic agent not only because of its potential to help persons become aware of what is and what is possible, but the appreciation for experience can open the person to a perspective of life both as he continues to experience it first hand and as he reflects on the experience of others, e.g., Biblical accounts.

One perspective by which to look at the God of the Old and New Testaments is to recognize him as a God who was experienced by the people. At the burning bush, Jahweh described himself as the God of Abraham, Isaac, and Jacob--one who was experienced by these men (Exodus 3). The children of Israel are reminded that their God is the one who brought them out of the land of Egypt, whose presence was experienced in the cloud, in the pillar of fire, in the angels (Joshua 24). Jahweh is a living God, quite unlike Baal as was experienced in the contest of the sacrificial altars on Mt. Carmel (I Kings 18).

The experience of God reaches the pinnacle in the incarnation of God in Jesus, the Christ. Not only did man experience God, but God experienced being man.

The experiential view of life brings greater understanding to the actions of people, e.g., the younger son in the parable (Luke 15). He left the father's house in quest of what was always back at the house, but he had to go to the far country and back to experience what he had. Gustaitis, at the end of her journey through the "turn on" scene spoke for herself and for the younger son when she said, "I'm not really back because this is not the place I left, nor am I the person who lived there."¹⁵

Experience, integrated into the lives of people, is a powerful counseling "tool," if it can be called that. In terms of the revised model for counseling, experience can be an essential facet of all of the points. This is to say that when a couple experiences an awareness of improvement in their relationship, it gives them a glimpse into what is possible for them. When the experience is verbalized and shared and perhaps analyzed, it may precipitate more and more experiences. When a person does increase the constructiveness of his behavior, it can motivate him to continue his work, or should he destroy

¹⁵Gustaitis, op. cit., p. 315.

what he has done, the experience becomes a staging ground for the examination of his behavior.

Experience is by no means the exclusive property of the non-verbal techniques or sensory awareness exercises, nor is experience valuable apart from its integration into the whole of a person's life. Experience, in the light of the present, action, and relationship-oriented counseling model, is an important theme because it can contribute to the growth of a person. Each person's experience is subjective, and the valuing of the experience supports the person's movement towards affirming and developing his uniqueness.

ARTIST

This third figure on the ground of the revised model could have borne several titles, all of them introducing the theme of the counselor in relationship to the counselee. "Artist" is chosen for two reasons. Firstly, psychotherapy and pastoral counseling are art forms as well as scientific ventures. In a generic way, the therapist or counselor is an artist as he seeks to affect a relationship with the person which will be conducive to the two of them investigating the person's behavior which ultimately leads to some change in behavior and outlook.

Secondly, the utilization of the non-verbals demands a tremendous amount of artistry thereby taxing the

therapist/artist to the limits of his talent. The use of non-verbals is a specialty within the art form of therapy, and at the core of effective use of non-verbals is the timing, the skill--the artistry--of the therapist who introduces the non-verbals into the process without interfering with (but rather catalyzing) that process. An experience with a simple non-verbal illustrates the point.

At a thirteen hour marathon (not reported in this paper), Marie told the group that one of her deepest conflicts in her marriage was her desire to lean on her husband, Ned, but her conviction that he would not support her kept her from leaning. Knowles asked Ned to have a conversation with his wife and Ned asked Marie what she wanted him to do. "Nothing," was her reply. There was a long silence. Knowles intervened by telling Marie that he would like Marie to stand with her back to him (Knowles), stretch out her arms, remain rigid, and fall back into his arms. "I will catch you," were his last words to her. Marie hesitated a moment and fell back. She was caught and immediately she turned, grabbed Joe with both arms, and through deep sobbing said, "I didn't think you would catch me!" For several minutes Marie and Joe held each other, and when the sobbing subsided Marie was able to reflect on the experience. She wanted to lean on Ned but felt he would not support her. Ned wanted her to lean, but cooperated with her ambivalence by being careful and

meekly asking her what she wanted of him. Knowles, on the other hand, took an aggressive role, and in one timely and artistic moment translated the drama of Marie and Ned's confusing and defeating communication into an actual experience of resolution.

The use of non-verbals demands skill and timing--artistry--but this skill and timing are only possible within the total art form of therapy, i.e., principally within the context of the relationship between the therapist and the person(s). An eloquent expression of this relationship is the way of the zaddik, the spiritual leader and teacher of the Hasidic community. Dr. Sheldon A Kopp, psychologist, has written on the zaddik, and because this model of the counselor-counselee relationship is a highly artistic one, a presentation of this spiritual leader follows so that the artistry of therapy might be seen more clearly.

In order to have an appreciation for the way and context of the zaddik, it is helpful to review the historical context in which Hasidism arose.¹⁶ The place was Eastern Europe in the 17th century and the Jewish people were following the mystical tradition of the Kabbala. Kabbalists believed that the meaning of things lay hidden

¹⁶This brief review draws mainly from the information in Sheldon Kopp, "The Zaddik," Psychology Today, II (May 1969), 26-31.

deeply within the recesses of the Scripture, and in order to discover these meanings a secret set of symbols (the Kabbala) evolved which were known and used by a select elite. The people were totally dependent upon this elite for the truths of life.

In the middle of the 17th century the Cossacks invaded Eastern Europe and the Jewish people were plundered and slaughtered. Via the Kabbala, the announcement was made that this invasion signaled the parousia, and the Messiah would soon come. No Messiah came, the suffering intensified, and the Jewish people began to doubt the Kabbala and sought out a new source of hope and comfort. Hasidism arose and the zaddik was the teacher.

Hasidism included a belief that nothing was esoteric. There were no secrets for an inner circle alone, but rather there was the belief that all persons could perceive, understand, and experience life. The zaddik was not a high priest nor a keeper of mysteries, nor was he a medium of revelation. "Rather, as the zaddik, he first of all would be a person in his own right, one who helped those who trusted him and who was able to help only because they trusted him."¹⁷

The relationship between the zaddik and his disciples was the crucial factor in the process of spiritual

¹⁷Ibid., p. 28.

help and growth. The personality rather than the doctrine came to the fore. The zaddik was also known as the helper who guided people into finding their own way, but the guidance never usurped the person's responsibility for doing for himself what he was capable of doing.

Underlying the zaddik's relationship with his people was the deep personal involvement of the man. The zaddik offered himself to his people, an offering that began with his living life with all of his being. The zaddik strove to live out each moment of his life fully, especially those moments when he was with a searching person. The life at the moment was the relationship in which the zaddik sought to be fully present, engaging, truthful to his own feelings. He strove to lead himself and another to experience a relationship that was singular to them.

Hasidism and the zaddik expressed a high and complimentary view of man. Man was more than capable of engaging life and dealing with the unchangeable as well as that which would be altered. The greatest problem lay in man's unexpressed and unexperienced potentials and capabilities which the zaddik was committed to help the person discover. The discovery took place in an atmosphere of the celebration of life, primarily in the context of personal engagement of the type which Martin Buber wrote

in I-Thou,¹⁸ and the engagement was alive with love which freed both zaddik and disciple to encounter each other in a manner which was peculiarly unique to the two of them.

To me, the way of the zaddik is the way of the pastoral counselor. By definition, the pastor is one who is intimately involved in the lives of the people of his parish and community, and the one who has unique entree into the home. However, dynamically the zaddikian way may break down as the pastor takes a position of detachment either by design or through ignorance. What is potentially a powerful person in the zaddikian manner can become a stance of technical and theological expertise.

The assets of the non-verbals in the light of the zaddik theme is a continuation of one of the main thrusts and contributions of the techniques: namely, they can be a means of putting persons in touch, experientially, with their potentialities and capabilities. The counselor who responsibly utilizes non-verbal methods assumes that he, the counselor, is not the keeper of esoteric mysteries but one who is in a position to help the counselee experience greater sensitivity, awareness, and relatedness. The help comes in guiding the person, e.g., through a non-verbal technique, to encounter an impasse and to get through it,

¹⁸Martin Buber, I and Thou (New York: Charles Scribner's Sons, 1958).

thereby forcing him to realize that he is not a helpless baby but is the possessor of capabilities not fully in awareness. In other words, the zaddikian counselor is one who facilitates the process and the experience of therapy.

The non-verbal techniques can evoke from the person more of his potential and creativity, but these same techniques can become nothing more than techniques behind which the counselor hides. Instead of being really present himself, the counselor can become merely a programmer of encounters, especially when the suggested technique excludes the counselor's direct involvement. When this happens the therapeutic value of the relationship diminishes, and is even destroyed if the counselor, consciously or not, is secluding himself. Such seclusion precludes a meeting between counselor and counselee and the non-verbals become exercises with the emphasis upon result and success. The counselor may cease to offer himself and instead offer things to do and exercises to perform. Such an atmosphere, though not totally devoid of therapeutic value, is not conducive for the evocation of potential since the lack of encounter, engagement, and the meeting of personal selves generates an atmosphere of coldness rather than love, and a climate of love is necessary for a person to risk the adventure of discovering.

Such a posture on the part of the counselor can arise through the highlighting of any technique. This

danger is not peculiar to the use of the non-verbals, but the non-verbals are so obviously a technique that it is conceivable that the technique will evoke awe and be viewed as something sufficient unto itself. One of the real problems with such an attitude as this is that an atmosphere of performance is generated, and instead of the non-verbal being a means of facilitating awareness and interaction, it becomes a way to gain the approval of the counselor or group members.

The consideration of the counselor in the model of the zaddik must also include the dimension of the social. A person cannot be considered moving towards wholeness and the realization of his potential if social interest and involvement is ignored. Social interest is used here in the sense that a person feels that he belongs, that he is in communication with and imbedded in the stream of life. Tillich's ontological element, "individualization and participation," has been referred to above as a clear expression of effective life lived along the tension between the social and the individual. If one or the other of the elements gains exclusive expression, existence is tenuous, at best.

A recognition of social interest is important vis a vis non-verbal techniques and exercises. There is the danger that a person can be so caught up with his individual concerns and private experiences that he ignores or

even rejects his context and his participation in his social context. Gustaitis talks of this danger as she reflected upon a drama and dance experience which centered on the self-awareness theme.

The bothersome quality which put off many people including me in the New Orleans House, became more apparent in a performance of the More Joy Dancers, another ICAD [Institute for Creative and Artistic Development] group, which put on a show in a San Francisco theater one evening. Their cavortings, not benefiting from as much style and grace, seemed a repetitive ad nauseam fondling of feelings, a cry of ME! Look at this FEELING I'm having, isn't it beautiful? The hugging and kissing audience of ingroupers seemed to dig it and 'gave credit.' But I felt even more claustrophobic. There seemed to be a total absence that a wider world was out there, with riots, dreams, and spaceships. The group seemed to be reacting to depersonalization in society by such total destruction of distinctions between public and private that the result was again depersonalization, from over amazement of psychological minutiae.¹⁹

The I-ism which made Gustaitis uncomfortable is the antithesis of the social interaction of the zaddik/disciple which is at the core of meaningful therapeutic experience.

One of the core issues involved in considering the role of the counselor in the light of the non-verbal techniques is manipulation. "A manipulator may be defined as a person who exploits, uses, and/or controls himself and others as things in certain self-defeating ways."²⁰

¹⁹Gustaitis, op. cit., pp. 288-289.

²⁰Everett Shostrom, Man the Manipulator (Nashville: Abingdon Press, 1967), p. 15.

Because the counselor is the one who, in most cases, initiates the use of a non-verbal, the opportunity for manipulation of the counselee is present. Not only is manipulation under these circumstances a way for the counselor to become disengaged (as discussed above), but it can also signal the counselor's need to succeed in his position and he may seize the non-verbals as another tool to do the job. Manipulation also carries the Kabbalistic air which views the counselee as one who is incompetent, a person who not only needs guidance but also needs to be told what to do because of his lack of personality resources. Such a position is an arrogant one that can only end in defeat and damage the counselor and the counselee.

Manipulation also is in force when the counselor becomes so enamored by the claims of the non-verbal devotees that he accepts nothing but full and total involvement and full and complete awareness on the part of the participants. In the midst of the frenzy and claims of freedom and awakening, he may forget the essential humanity of persons and insist that real joy is total freedom from blocks, defenses, hang-ups. Such a view will end in disillusion (fortunately) or manipulation and impatience (unfortunately), because the counselor has forgotten that joy can also be the recognition and making peace with some incapacities and unmet needs that the person, in

all responsibility, does not wish to challenge, or remain peacefully unaware of. To dispute such a position as an inferior level of joy is to suggest that counseling is inferior to psychotherapy and both are inferior to psychoanalysis because they do not enable the person to be as free as he might be.

To claim that deep and meaningful joy cannot come except by full realization of potential or capacities is to suggest that the revised model for pastoral counseling is irresponsible because it allows for less than uncovering personality blocks. It is doubtful that the non-verbal disciple would follow such thought patterns as these, but the pattern serves to illustrate the dangers inherent when enthusiasm crowds out both other viewpoints and a careful examination of the human condition.

The zaddikian model of the role of the counselor is not the exclusive property of the employer of the non-verbals, but when these techniques are responsibly used in the counseling process, the counselor is functioning as a zaddik, as an artist. Such a counselor's work can also be viewed from the perspective of some of the emphases of the revised model for pastoral counseling. The supportive nature of the zaddik is strong, and there is a need for much support and love for the person to involve himself in a non-verbal experience both in the

actual non-verbal aspect and in the subsequent sharing of the experience.

Another aim of the revised model is the improvement of relationships. It has been stressed throughout this section that the power of the zaddik rests in his capacity for full, open, and mutual relationships. A meaningful relationship with the counselor most often helps the counselee investigate more meaningful relationships with his spouse, family, friends. Additionally, a mutually satisfactory relationship with the counselor allows the counselee to be open to the counselor's guidance concerning other relationships, and such guidance can take the form of participation in some of the non-verbal exercises which focus upon relating to others. Significant for this expression is the strong impression given in chapter five that non-verbals are best employed in the context of a group where there is support and relatedness.

Through support and growth in relationship the person is experiencing more of his own personality resources, this is still another aim of the revised model, and is important because getting in touch with one's potential cannot be divorced from an atmosphere of support and relatedness. In other words, sensory awareness exercises and non-verbal techniques which are directed towards the uncovering and maximizing of potential cannot be effected in a private vacuum.

Another of the aims of the revised model is coping with the current situation: and again, given the support of the relationship with the counselor (and a group), the experience of coping with the current situation in a non-verbal experience can be significant. A non-verbal experience is not the only way of experiencing coping, but it does offer the benefits of one type of experience occurring in the context of the therapeutic setting.

Increasing the constructiveness and creativity of behavior, another aim of the revised model, is likewise facilitated through non-verbal exercises which force a person to enact and confront some aspect of his behavior during the therapeutic contact. The push, the press, breaking in or out, and encounter are a few of the non-verbal techniques that can assist persons to become more creative in their behavior.

In summary, the core of the zaddikian model for the counselor is relationship and positive regard for the counselee. The zaddik is the facilitator of the person's growth, and for this growth to be maximized, the zaddik does not hide himself. It is in relationship that persons evolve, and it is in relationship that any non-verbal exercise dare be used if it is to be used responsibly and with regard for the persons involved.

CONCLUDING REMARKS

The following remarks are intended to lift out what I consider to be the essential implications of the non-verbals vis a vis pastoral counseling.

While the techniques under consideration are the non-verbals, non-verbals are not anti-verbals. Most of the exercises chronicled in Chapter III included verbalization about the experience as a necessary ingredient. Group A's decathlon was regarded as more meaningful than the second decathlon described because there was opportunity to verbalize and work through issues and concerns raised during the twelve hours. The retreat weekend's "success" was partly the result of the many opportunities to reflect and verbalize what happened in a non-verbal experience.

In other words, non-verbals are part of the therapeutic process, and there needs to be an overt integration of them with other faculties and abilities of man. An anti-verbal or anti-intellectual perspective is no more responsible than the verbal exclusiveness which the non-verbals challenge.

The non-verbals make a two-fold contribution to pastoral counseling. Firstly, structured experiences enable a person to become aware of what is happening to him at the moment. These sensory awareness or awakening

exercises are intended to heighten, recover, and explore the sensitivities and capabilities of a person so that his life can be lived more fully, i.e., he can make more use of what is a part of him and so maximize his possibilities and opportunities.

Secondly, the non-verbals function as a catalyst in revealing issues and dynamics which need attending to. These issues and dynamics may be ones which can be handled in an action and relationship oriented counseling model or a more depth oriented therapy may be indicated. The essence of this contribution is a diagnostic one.

At several points throughout this paper it was suggested that one of the major faults of the non-verbal thrust was the apparent disregard for the human condition in terms of an individual's inability to make the fullest use of his own personality resources. It was suggested that joy (to use Schutz's term) is not only the fulfillment of potentials in terms of their perfection, but also joy is the acceptance of blocks and inabilities. The criticism of Schutz in Chapter III was made in psychological terms, but there is also a theological perspective on this issue, namely forgiveness, the heart of the New Testament Gospel. To extend and receive forgiveness is a recognition of the imperfection or sinfulness of man. To extend and receive forgiveness is a proclamation that there is much joy for man in accepting the limits of his

humanity and his sinfulness, and there is much joy in the healing and rehealing of relationships through forgiveness.

Having come to the end of this study, it is necessary to recognize that an important question still emerges: what unique relationship is there between the non-verbals and pastoral counseling, i.e., what do pastoral counseling and the non-verbals enjoy in their relationship that the non-verbals can obtain nowhere else? From my perspective as a neophyte pastoral counselor there is but one unique relationship and that is the assertion that pastoral counseling is done in the context of pastoral care.

There is a network of established, ongoing, nurturing relationships in which and out of which pastoral counseling emerges. This setting has built-in pre- and post-counseling experiences. In considering the non-verbals, the necessity for group support and the desirability of follow-up were strongly stated in this paper. The intimacy of the relationship between counselor and counselee was likewise stressed. These two perspectives are a part of the pastor-congregation relationship. Additionally, the stress in pastoral care at the present time is on growth and prevention as well as repair and healing. The non-verbals have a kinship with growth-oriented therapeutic thought systems and can be helpful

tools in this aspect of pastoral care. This is illustrated by the suggestions for the use of the non-verbals in the local congregation (Chapter V), e.g., retreats for enhancing the groups, leadership, education, and administration of the congregation.

Another facet of pastoral care which is unique among helping professions is the concern for the whole of man. Body and soul dualisms are fading. Man's spiritual and physical welfare are being regarded as a unity. It is less in terms of technique and more in terms of perspective and philosophy that pastoral counseling and the non-verbals enjoy a deep relationship at this point. As reported through the discussion of the humanistic point of view in psychology (Chapter II), the non-verbals seem to have grown from the assumption that the wholeness of man must be considered and addressed in the therapeutic enterprise.

It is interesting to come to the end of this paper and state that there is but one unique relationship between the non-verbals and pastoral counseling. It is interesting because it is tempting either to isolate pastoral counseling so that it is an enterprise unto itself or to assert that there is no difference between the pastoral counselor and the psychiatrist. Pastoral counseling has its core of uniqueness, but it is likewise intimately related to the therapeutic efforts of other

disciplines and heritages. The non-verbal movement is new. Its devotees tend to speak and write of it as a therapeutic endeavor sufficient unto itself. This is unfortunate because the non-verbals could not have evolved or remain without the contributions and insights of other thought systems, nor can every person be helped through sensory awakening. A person of weak identity whose ego boundaries are diffuse can emerge very confused in non-verbal encounters. He needs the long term one-to-one meeting in order to discover his individuality. The non-verbals may add significantly to the search but they are not sufficient.

It is important to discern, therefore, that while sensory awakening and non-verbal techniques are an important contribution to the therapy world, they are not a complete therapeutic system. They can be an important complement to both insight and action-oriented approaches. But not only do the advocates need to heed this caution, opponents with hostile defensiveness who tend too quickly to disdain any validity of the non-verbal movement need to assess their arguments. While proponents and opponents are caught in the midst of the usual vested interests and attachments, the dispute is heightened because of the lack of research, investigation, and literature pertaining to the non-verbals. Most of what is written is descriptive,

and of the how-to variety and little is reflective and investigative. Before the non-verbals can be established firmly in the therapeutic world, responsible research and investigation must be undertaken, research and investigation which move beyond the techniques into the theoretical contexts, dynamics, and personality theories, and into the arena of critical evaluation.

CHAPTER VII

RECOMMENDATIONS FOR FURTHER RESEARCH

It was stated in Chapter I that while much is happening in the non-verbal movement very little has been written from the standpoints of reflection, criticism, theoretical framework, and validated assessment of effects. What follows are some recommendations for further research, recommendations which grow out of my efforts.

There is a need to trace, in detail, the roots of the non-verbal movement. Kinship with Gestalt therapy and with the humanistic viewpoint in psychology was suggested, but only suggested! For the non-verbals to be more fully understood and accepted the lineage and influences need to be established.

Operating with a tested research design, the comparison of groups which do and those which do not make use of the non-verbals is important. The contributions and drawbacks of the non-verbals need to be assessed in a responsible manner. Such a study might also be a means of discovering some of the dynamics of the non-verbals by noting similarities in dynamics which emerge in various approaches and processes of therapy. The use of groups A and B was an attempt in this direction, but the material presented must be considered illustrative and speculative.

The effects, long and short, of participating in the sensory awareness exercises needs investigation. Current literature describes the exercises, speaks well of them, or criticizes them, but none of these writings has assessed the non-verbals' effect through a disciplined investigation.

While some theological implications were offered in Chapter VI, a theology of the non-verbals would be a welcome contribution. Such a theology might offer a fuller perspective on the impact of the non-verbals upon man and also be helpful in the ongoing work of developing a doctrine of man. Its contribution to a greater understanding of the nature and task of pastoral counseling would be helpful.

In general, any investigation of the non-verbals which brings a valid empirical research design is needed. The non-verbal movement suffers from a lack of disciplined scientific evaluations, and while many variables and components cannot be scientifically evaluated, the non-verbals desperately need to be reflected upon through men and methods which will press hard for facts, data, techniques, and effects.

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